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THE
APHORISMS OF S'A'NDILYA
WITH THE
COMMENTARY OF SWAPNES'WARA.

EDITED BY

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THE following work was more than half printed, when Dr. Ballantyne left this country for his new post in London, and the remaining sheets were carried through the press by Professor Griffith, his successor in the Benares Sanskrit College.

We extract from the preface to the editor's prize essay on "Christianity contrasted with Hindu philosophy," the following remarks on the work itself.

"There are some Sanskrit books yet untranslated, which the writer must study before deciding upon his theological terminology for India. Among these works is the *Aphorisms of S'āndilya*. S'āndilya rejects the Hindú (gnostic) theory that knowledge is the one thing needful, and contends that knowledge is only the handmaid of *faith*."

Hence, besides its intrinsic value as illustrating a peculiar phase of the Vedánta philosophy, S'āndilya's work has an additional value as bearing on the question of the proper Sanskrit phraseology for theological controversy.

Dr. Ballantyne hopes to publish hereafter a translation of the Aphorisms, if his present engagements allow him leisure to complete it.

E. B. C.

Secretary, B. A. S.

शुद्धिपञ्चम् ।

पञ्चम् ।	पञ्चः ।	शुद्धिपञ्चम् ।	शुद्धम् ।
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चुटिपचम् ।

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शाण्डिल्यशतहृतीयं भाष्यम् ॥



परमेश्वरो जयति ॥

प्रपृथ परमं देवं श्रीख्मेश्वरस्त्रिणा ।

शाण्डिल्यशतहृतीयं भाष्यमाभाष्यतेऽधुना ॥ १ ॥

गोविन्दचरणद्वामधुनो महदहुतम् ।

यत्पायिनो न मुद्धन्ति मुद्धन्ति यदपायिनः ॥ २ ॥

जोवानां ब्रह्मभावापत्तिर्मुक्तिरिति वक्ष्यते जोवाच्च ब्रह्म-
णोऽत्यन्तमभिज्ञा इति तेषां संसारस्त्विगुणात्मकान्तःकरणो-
पाधिक्षतो न साहजिकः स्फटिकस्येव जपादिस्त्रिधिक्षतं स्तौहि-
त्यादिकं स चौपाधिकत्वादेव न ज्ञानेन निवर्त्तनीयः किन्तु-
पाध्युपधेययोरन्यतरहानेन तत्सम्बन्धहानेन वा नहि निपुणतर-
दर्शनेनायुपाधियोगे स्फटिकस्तौहित्यभमनिवृत्तिरस्ति तथेऽह-
न सर्वसत्तास्फुरणात्मनो हानिः सम्भवति नवा सम्बन्धस्य
तस्य तदुभयखण्डपानतिरेकात् परिशेषादुपाधिहानादेव भम-
निवृत्तिर्नात्मज्ञानात् उपाधिहाने च कारणात्मरमन्वेष्टव्यं
तर्षेश्वरभक्तिरेवास्तौकिकत्वाच्छ्रुतिस्त्रितिसिद्धा । तथा (गी० ।
अ० १४ । क्षे० ६) ।

तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् ।
 सुखसङ्गेन बधाति ज्ञानसङ्गेन चानघ ॥ १ ॥
 रजो रागात्मकं विद्धि दृष्णासङ्गसमुद्भवम् ।
 तन्निवेद्धाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ २ ॥
 तमस्तज्ज्ञानं विद्धि मोहनं सर्वदेहिनाम् ।
 प्रभादालस्यनिद्राभिसङ्गिवधाति भारत ॥ ३ ॥
 इत्युपक्रम्य ।

मां च योऽवभिचारेण भक्तियोगेन सेवते ।

स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥

इत्युपसंहरन् भगवानेवात्मभक्तेस्तिगुणात्मकान्तःकरण-
 स्थपूर्वकब्रह्मानन्दावाप्निलक्षणमुक्तिहेतुतामाह । नचात्मज्ञा-
 नवैवर्थ्यम् अश्रद्धामलक्षालमेन भक्तावुपयोगात् नलपरोचा-
 न्तःकरणरूपेपाधिधर्मात्मासनिराससमर्थं ज्ञानम् अत एव
 (गो०।अ१४।स्नो०१८) गुणेभ्यस्तु परं वेत्ति मद्भावं सोऽधि-
 गच्छतीति (गो०।अ४।स्नो०४१) ज्ञानसञ्चिन्द्रसंशयमित्या-
 दावथमर्थः स्फुट एव नचाज्ञानकृतः संसारो येन ज्ञानान्वि-
 ष्टन्तिरपि वक्तुं शक्या प्रभाणाभावात् रजतावयवादेः कार-
 णस्याभावाद्ज्ञातशुक्तित उत्पत्त्यसम्भवाच । अपिच (क्वान्दो०।
 पृ०३८२) कुतस्तु खलु सोम्यैवं स्वादस्तः सज्जायेतेति श्रुतिः
 कार्यसन्तया कारणसन्तां वोधयन्ती संसारस्य सत्यलमेवाह ।
 नितराज्ञ (क्वान्दो०।पृ०२०४) सत्यसंकल्प इत्यादिना पर-
 मेश्वरसर्गस्य । नापि भगवान् बादरायणः क्वचिदपि सूचे

संसारस्याज्ञानकल्पितत्वमुक्तवान् प्रत्युत खप्रस्तुष्टिनिराकरणेन
जायस्तुष्टेः सत्यत्वम् । नच दृष्टान्तार्थं तत् मानाभावात् ।
सुखादिधर्माणां तु शाहजिकत्वं नोपपद्यते सुखादयो न
साक्षादात्मविकारा आत्मनि प्रतीयमानलाङ्गौरलादिवत् ।
सुखाद्युपलक्ष्यिः सकरणिका क्रियालादित्यत्र साधवात् सम-
वायेनैव करणजन्यत्वं युज्यते श्रोत्रजन्यत्वमिव शब्दस्य । सुखा-
दयः करणसमवेताः अनादीच्छिययाद्यगुणत्वात् शब्दवदिति
परमते । उभयमते स्यर्थशून्येच्छिययाद्यगुणत्वात् । आत्मसि-
द्धिस्तु सर्वसत्त्वाप्रकाशकतयेति । सर्वमेतद्वितीये द्रष्टव्ये स्फुटो-
भविष्यति । तस्मात् पुरुषार्थहेतुलाङ्गूर्मस्येव भक्तेसर्वांशविवि-
त्स्येदं सुचम् ।

अथातो भक्तिज्ञासा ॥ १ ॥

अथेत्यधिकारार्थो नानन्तर्यार्थः । आनन्तर्यं हि न स्वाध्या-
याध्ययनस्य आनिन्द्ययोन्यधिकृतेर्वक्ष्यमाणत्वात् । नापि शमा-
दिसम्पत्यर्थः मुमुक्षामाचस्य भक्तिधिकारत्वात् । यथा मन्त्रवर्णः
(श्वेता० । पृ० ३६८) ।

यो ब्रह्माणं विदधानि पूर्वं
यो वै वेदांश्च प्रहिष्णोति तस्मै ।
तं ह इवेमात्मबुद्धिप्रकाशं
मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ इति ।

नच मङ्गलार्थोऽपि तदुच्चारणमाचस्य मङ्गलत्वात् । तथाच
मुमुक्षुणा भक्तिविचारः कर्त्तव्य इत्यर्थः । जिज्ञासया विचार-

आच्चियते । यद्यपि परमेश्वरानुरक्तिरूपाया भक्तेन धर्मवत्
कृतिसाध्यत्वं न वा ब्रह्मवज्ज्ञेयत्वं तथापि तस्याः खकारणपूर्वसु-
हृतैहिकगौणभक्तादिसम्बन्धाया अपि नेयं भक्तिः नेयं निःश्रेय-
साध्या नेयमुन्तमविषयेत्यादिकुतर्कक्षेत्रनेन निवृत्तिरपि भवति
यथा पत्व्यै पत्व्याः । तन्निरासमुखेनैव तन्मीमांसाया भक्तावुपयोग
इति अतःशब्देनोच्यते । यतः कुतर्कनिरासोऽपेक्षणीयः अत-
ख्यज्ञासेति । अत एव, (विष्णुपु०। अंशे१। अ०२०। स्तो०१६) ।

नाथ योनिसहस्रेषु येषु येषु ब्रजाम्यहम् ।

तेषु तेष्वचला भक्तिरच्युतास्तु सदा लयीति ॥

तदविच्युतिप्रार्थनमपेच्चितत्वादिति । अत एव च फलव-
द्भक्त्यङ्गमपि विचारः फलवानेवेति ॥ १ ॥

अथ तस्या लौकिकाकारतामन्तरेण बुद्ध्यगारोहाच वि-
चारविषयत्वमतस्यक्षणमुच्यते ।

सा परानुरक्तिरीश्वरे ॥ २ ॥

अच सा परेति लक्ष्यनिर्देशः । शेषं लक्षणम् । परेति
गौणेण व्यावर्त्तयति । ईश्वर इति प्रकृताभिप्रायम् । आराध्य-
विषयकरागत्वमेव सा । इह तु परमेश्वरविषयकान्तःकरण-
वृत्तिविशेष एव भक्तिस्तदैशेष्यं च लौकिकानुरागादौ सुय-
हम् । यथोक्तं परभक्तिमता प्रक्षादेन । (विष्णुपु०। अंशे१।
अ०२०। स्तो०१७) ।

या प्रीतिरविवेकानां विषयेष्वनपायिनी ।

तामनुस्मारतः सा मे इदयान्मापसर्पतु ॥

अत्र प्रीतिपदेन सुखनियतो राग एव स्त्रियः अन्यथा
 प्रीतेः सुखरूपाया निर्विषयत्वेन विषयसप्तमी न स्थात् तस्याः
 सुखज्ञानरूपलेऽपि तज्ज्ञानस्य सुखविषयत्वाद्विषयविषयत्वास-
 भवात् । तस्मादनुरक्षिरेव सविषयिणी स्त्रियता । न च विषय-
 जन्यप्रीतिरर्थः जनकसप्तम्या अननुशासनात् । किञ्च अच्यु-
 तास्तु सदा त्वयीत्यत्र भक्तेरीश्वरविषयतासिद्धौ प्रीतिपदेनापि
 तदेकवाक्यतया सैवोच्यते । पूर्वं प्रतिजन्म भक्तिप्रार्थनमिह
 तु विषयरागदृष्टान्तेन तस्या एव सर्वथाप्यपरिहार्यत्वप्रार्थन-
 मिति विशेषः । विषयजन्यप्रीतिरपि रागं विना न सम्भवतीति
 रागावश्यकत्वम् । तथाच पातञ्जलस्मृतम् । (पा०२।सू०७)
 सुखानुशयी राग इति । तस्यैव वच्यमाणसिद्धेषु व्यापना-
 स्त्राघवाच भक्तिलभम् । न तु क्वचित् स्मरणस्य । क्वचित् कीर्त-
 नादेः । अननुगमात् । न च तज्ज्ञानस्य तत्त्वं देषादिमत्त्वपि
 तत्प्रसङ्गात् । नाथाराथ्यत्वेन ज्ञानं सा पूजानमस्काराद्यारा-
 धनास्त्रननुगमात् । अपिच बलाद्धयाद्वा नमस्कार्यत्वादिज्ञान-
 वत्यपि भक्तोऽयमनुरक्तोऽयमिति व्यवहारापत्तेः अनुरागादि-
 सहिताराथ्यत्वज्ञानमिति चेत् अनुराग एवास्तु अत एव (गी०।
 अ०१०।क्षो०८) ।

मच्चिन्ता मङ्गतप्राणा बोधयन्तः परस्यरम् ।

कथयन्तस्य मां नित्यं तु अन्ति च रमन्ति च ॥ १ ॥

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ २ ॥

इत्यादै तद्वचित्प्राणादीनां भजनमुक्तं नाराध्यलेन
ज्ञानवतामेव। अत एव च कृष्णस्य कमनीयाङ्गतिदर्शनेनानुर-
क्तानां गोपतरुणीनामपि भक्तिफलं मुक्तिः स्मर्यते। अनुस्तु-
त उच्चणाकर्त्तगतः किन्तु भगवन्महिमादिज्ञानादनु पश्चाच्चा-
यमानलादनुरक्तिरित्युक्तम्। ननु पित्रादिगोचरानुरागस्यापि
प्रकृतभक्तिलं प्रसञ्च्येत जगत एव परमेश्वरात्मलात्। अथ
विकाराविशिष्ट एव तथालं बाच्चं तथापि गोपीप्रसृतीनां
प्रादुर्भावावच्छिन्नेश्वरभक्तावव्यापकम्। उच्यते जीवोपाध्यनव-
च्छिन्नचेतनविषयिणी अनुरक्तिरेव सेति। एवम् प्रादुर्भावाव-
च्छिन्ने परिपूर्णे च रक्तिः संगटहीता भवति ॥ २ ॥

तत्संख्यामृतलोपदेशात् ॥ ३ ॥

तस्मिन्नीश्वरे संखा भक्तिर्यस्य स तथोक्तः। तस्यामृतलं
फलमुपदिश्यते (द्वा०। पृ० १३७) ब्रह्मसंख्याऽमृतलमेतीति।
तस्मान्निष्फलत्वलगौणफलत्वनिबन्धना तदजिज्ञासा परिहता
भवतीति ॥ ३ ॥

ज्ञानमिति चेन्न द्विषतोऽपि ज्ञानस्य तदसंस्थितेः ॥ ४ ॥

ननु ब्रह्मसंख्याशब्देन ब्रह्मज्ञानमेवोच्यते ननु तद्वक्तिः।
तथाचामृतलफलं तस्मैवेति चेद्बूषे। कैष दोषः। संखा भक्ति-
रेव न ज्ञानं द्विषतस्तज्ज्ञानवतोऽपि तत्संख्यत्ववहारा-
भावात्। राजाद्यनुरक्ताः खल्वमात्यमित्रादयस्तंखा इति

व्यपदिश्चन्ते न पुनः प्रतिपञ्चमूषालाः । इवार्थनिर्णयो हि
लोकवदेव वेदेऽपीति । अत एव चिरकालिकोपाख्याने ।

विमृश्यते न कालेन पल्लीसंखाव्यतिक्रमः ।

सोऽब्रवीच मृशं तप्तो दुःखेनाश्रूणि वर्तयन् ॥

इत्यनेन पतिभक्त्यतिक्रम उक्तः । तस्मात् संखा भक्ति-
रिति । एवम् (ब्रह्मसू०। अ०१।प०७) तत्त्विषय मोक्षोपदेशा-
दिति बादरायणीयसूच्यायथमेवार्थोऽथवसेय इति ॥ ४ ॥

तयोपक्षयाच्च ॥ ५ ॥

तथा भक्त्या मुक्तिं प्रति ज्ञानमुपक्षीणं यस्माच्चकार उक्त-
युक्तिसमुच्चयार्थः (गी०।अ०७।स्न०१२) ।

‘देवान् देवयजो यान्ति मङ्गका यान्ति मामपि ।

इत्यादि । तथा प्रङ्गादं प्रति भगवद्वाक्यम् । (विष्णुपु०।
अंशे१।अ०२०।स्न०२१) ।

अथा ते निश्चलं चेतो भवि भक्तिसमन्वितम् ।

तथा त्वं मत्प्रादेन निर्वाणमपि यास्यसि ॥

इति स्थितम् । ननु (श्व०।पृ० ३२७) तमेव विदित्वातिमृ-
त्युमेति नान्यः पन्था विद्यते यत्कायेत्यत्र वेदनफलं मुक्तिः श्रुता
तद्विरोधेन स्तीनामन्यार्थत्वं खादिति चेत्त अत्रापि तथैवोप-
क्षयात् । तथाहि अतिमृत्युपदं न मुक्तौ रुठं किन्तु अस्तां सत्यां
मृत्योरतिक्रम इतिव्युत्पत्त्या तदपेक्षायां यतो भक्तेष्टन्वतिक्रम
इति व्युत्पाद्य भक्तिसेवातिमृत्युपदेनाभिधन्ताम् उपपदविभक्त्य-
र्थापेक्षया कारकविभक्त्यर्थस्त्र बलवत्त्वात् । (गी०।अ०१२।पृ७) ।

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि न चिरात् पार्थ मय्यावेशितचेतसाम् ॥

इत्यादिना भक्तिर्था मृत्युतिक्रमप्राप्तेः । मन्त्रस्तु भवति (तैत्तिरीयमन्त्रभागे) अम्बकं अजामहे सुगन्धिं पुष्टिवर्द्धनम् । उर्बार्हकमिव बन्धनाद्युत्यामुच्चीय मास्तादिति । अत्र अजनं भक्तिः तथैव तत्कृत्याख्यानात् । न चास्यां श्रुतौ भक्तेरभिधानं मुक्तावपि तु ल्यत्वात् । तस्माद्मपायिश्रुत्या ज्ञानस्योपक्षय एव प्रतीयत इति ॥ ५ ॥

ननु तथापि भक्तेरागरूपत्वे किं कारणमित्यपेक्षायामाह ।

द्वेषप्रतिपक्षभावाद्रसभव्दाच्च रागः ॥ ६ ॥

भक्तिः खलु राग एव भवितुमर्हति कुतः द्वेषविरोधिलात् । लोके हि देष्टायं भक्तोऽयमिति मिथो विरुद्धधर्मवति व्यवह्रियते तत्र द्वेषविरोधी च राग एव प्रसिद्धो न ज्ञानादिः । एवम्भ वैष्णवे भगवति शिशुपालस्य द्वेषानुबन्धमभिधाय अयं हि भगवान् कीर्त्तिः संख्यतस्य द्वेषानुबन्धेनापि अखिलसुरासुरदुर्लभं फलं प्रयच्छति किमुत सम्यग्भक्तिमतामित्युक्तम् । तथाचाचित्सृतौ ।

विद्वेषादपि गोविन्दं दमघोषात्मजः स्मरन् ।

शिशुपालो गतः स्वर्गं किं पुनस्त्परायणः ॥ इति ।

तत्रापि द्वेषविरोधित्वेन भक्तेरभिधानात् । तथाच गोतासु (गो० अ० १६। स्तो० १८) ।

भासात्मपरदेषु प्रदिष्टन्तोऽभ्यसूच्यकाः ।

तामहं दिष्टतः कूरान् संसारेषु नराधमान् ॥

क्षिपाम्यजस्तमशुभानासुरीव्यव योनिषु ।

आसुरीं योनिमापक्षा मूढा जन्मनि जन्मनि ॥

मामप्रायैव कौन्तेय ततो यान्धधर्मां गतिम् । इति ।

तद्विरोधिनीच भक्तिरीश्वरविषयैवानुरक्षिरिति युज्यते ।

किञ्च (तैत्ति०। पृ०६६) रसं द्वेवायं खब्धानन्दीभवतीति
शब्दाद् ब्रह्मानन्दाविर्भावमुक्ते ब्रह्मगोचरस्य रसस्य इतुताव-
गम्यते । रसस्य रागः (गी०। अ०२। छा०५६) ।

रसवर्ज्जं रसोऽयस्य परं दृष्ट्वा निवर्त्तते ।

इत्यादौ प्रसिद्धः । अत्र रसो विषयरागः । अत एव च
रामखल्पणादीनां खर्णीकारोहणमुक्ता येऽपि तेषु भगवद्भ-
गेव्यनुरागिणः कोशलनगरजानपदास्तेऽपि तन्मनसस्तुत्सो-
कतामापुरिति साक्षादेव भक्तावनुरागशब्दः प्रयुक्त इति ।
तस्मादपि न ज्ञानं किञ्चनुरागरूपैव भक्तिर्जिःशेषफलेति ।
ननु द्वेषविरोधिलं न रागते लिङ्गम् उदासीनत्वेनानैकान्त्या-
दिति चेत् । उच्यते द्वेषकार्यं निवृत्तिस्तद्विरोधिनी प्रवृत्ति-
रिति । भवति च भक्तानां भजनीयानुवर्त्तनादौ प्रवृत्ति-
स्तद्विरोधिनां तदनुवर्त्तनादौ निवृत्तिः । एवस्य कार्यमुखेन
विरोधमभिप्रेत्य द्वेषविपक्षेत्युक्तम् । तथाच प्रयोक्तव्यं भक्ति-
भजनीयगोचररागरूपा तदनुवर्त्तनादिइतुहितसाधनताधी-
भिन्नात्मविशेषगुणताद् बन्नैवं तन्नैवं यथा द्वेषः । रागोत्कर्षेण

तदनुवर्त्तनाद्युन्कर्षस्य दृष्टवाच्च । किञ्च यो अस्मिन् भक्तस्तत्र
तस्यादासीन्याभावेऽवगते भक्तिस्ताद्यानुवर्त्तनाद्यनुकूलदेषवि-
रोधिगुणरूपा अनुवर्त्तनहेत्वात्मविशेषगुणताद्वितीयाधनताधी-
वदिति हितसाधनताधीत्वाधसहकारेण परिशेषाद्रागल-
सिद्धिः । किमुत भक्तिमताभित्येतत्कैमुतिकन्यायो विरोधिन्येव
इष्टव्यः । (गी०। अ०८। स्तो० ३२) ।

मां हि पार्थ व्यपाश्रित्य येऽपि स्तुः पापयोनयः ।

किं पुनर्बाद्धणाः पुण्या इत्यादौ च । एवं (गी०। अ०१६॥
स्तो०१८) मामात्मपरदेहेभित्यनेन द्वेषस्य संसारहेतुलात्
तद्विरोधिगुणो जीवेषाधिपरिहारेण परात्मगोचरो राग
एव भक्तिरूपः संसारनाशहेतुः । एतदेवोक्तं मामप्राप्येवेति ।
चकारात् पुलकादिरागलिङ्गेनापि रागलम् । प्रसिद्धं हि
पुलकाद्वितेन कथयति मयनुरागं कपोखेनेत्यादौ । भक्ते-
र्युणान्तरत्वे तु पृथग्लिङ्गताकल्पने गौरवात् । स च रागः
केषांचिदिष्टसाधनताज्ञानजन्मेऽपि यागादिविदिच्छारूप एव ।
असाकं तु प्रीणाम्यनुरज्यामि नेच्छामोत्यादिप्रतीतेरागः पृथ-
गेव द्वेषवत् । इच्छाया असिद्धमात्रविषयलाद्रागस्य सिद्धां-
सिद्धविषयलाच्च । प्रत्युत तस्येच्छालादिव्याप्यत्वकल्पनागौरवा-
चेति दिक् । तस्माच्च तस्यचणासिद्धिरिति ॥ ६ ॥

ननु भक्तिः क्रियात्मिका सा च निःश्रेयसाय न च मते (तैत्ति०॥
आरण्य०॥ खिलप्रश्ने च४क् २१) न कर्मणा न प्रजया धनेन त्यागे-
नैकेऽमृतत्वमानशुरित्यादिश्रुतिभ्य इत्याशङ्कां परिचरन्वाह ।

न क्रिया कृत्यनपेक्षणाज्ञानवत् ॥ ७ ॥

सा भक्तिं क्रियात्मिका भवितुमईति प्रयत्नानुविधानाभावात् । यत्र प्रयत्नानुविधायि तत्र क्रियात्मकं यथा ज्ञानम् । तद्वा प्रमाणसम्भव्यधीनं न पुरुषेण स्वेच्छया कर्त्तुमकर्त्तुमन्यथा कर्त्तुं शक्यते । तथा भक्तिरपि । नहि रागिणां प्रमदापुचादिविषयिणी पुंव्यापारेण तथा तथा भवति भक्तिः किन्तु पूर्वसुकृतगौणभक्त्यादिसाधनाधीनेति ॥ ७ ॥

अतएव फलानन्द्यम् ॥ ८ ॥

यतः सा न क्रियात्मिका अतएव तत्प्रकाशस्य निःश्रेयसस्यानन्दत्वमुपपद्यते । अन्यथा (क्षा०। पृ० ५३८) तद्यथेह कर्मजितेष्वाकः ज्ञीयते एवमेवामुत्र पुण्यजितो षाकः ज्ञीयते इत्यनेनामृतत्वस्यापि ज्ञचित्वं प्रसज्येतेति ॥ ८ ॥

तद्वतः प्रपञ्चशब्दाच्च न ज्ञानमितरप्रपञ्चिवत् ॥ ९ ॥

भवति हि भगवदाकां (गी०। अ० ७। श्ला० १८) ।

वद्धनां जन्मनामन्ते ज्ञानवान् भां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ इति ।

ज्ञानवतः प्रपञ्चहक्ता । भक्तेज्ञानहेतुले नेदमुपपद्यते इतरप्रपञ्चिवदिति । यथा तदनन्तरं (गी०। अ० ७। श्ला० २०) ।

कामैस्तैस्तैर्हतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

इत्यनेन देवतान्तरप्रपञ्चिनिन्दामुखेनैव प्रपञ्चः स्फूर्यते । तत्र देवताभक्तेरेव प्रपञ्चशब्देन कथनं न तज्ज्ञानस्य । तस्य

एव प्रपञ्चेभयच्च प्रत्यभिज्ञानात् इति । चकाराज्ञानान-
ज्ञान्यश्रवणमपि ज्ञानलाभावे निदानम् । यथा (गी०। अ० २५।
स्त्रो० १६) ।

यो मामेवमसंमूढो ज्ञानाति पुरुषोऽन्तमम् ।
स सर्वविद्वज्ञति मां सर्वभावेन भारत ॥ इति ।
तथा (गी०। अ० ८। स्त्रो० १३) ।

भजन्यनन्यमनसो ज्ञाला भूतादिमव्ययम् ।

इति मला भजन्ते मां बुधा भावसमन्विताः ॥

इति च । तस्मान्ब ज्ञानात्मिका । यद्यपि रागलेनैव ज्ञान-
भेदः चिद्वृत्त्यापि भक्तिशब्दे ब्रह्मज्ञाने गैण इति शङ्का-
निरासार्थमेतत् । इदनु चिन्यते भगवद्गीतावाक्यानि न
शब्दविधया वेदवत् प्रमाणम् । किन्तु भारते स्मृतिलेन ।
तथाच कथं शब्दादिति निर्देशः । अत्रैकेऽनुमितशब्दादिति
व्याचक्षते । अत्रोच्यते अदृष्टार्थकभगवद्गीतास्त्रपनिषत्क्षिति
दृश्यते । केवलं त एव शोका व्यासेन निबद्धाः । तथाच
पुराणान्तरम् ।

गीता सुगीता कर्त्तव्या किमन्यैः ज्ञास्त्रविस्तरैः ।

या स्त्रयं पद्मनाभस्य मुखपद्माद्विनिःस्तुता ॥

न च शूद्राणामश्रवणप्रसङ्गः भारतश्रवणाभ्यनुज्ञानेनैव तदु-
पपञ्चः प्रख्वादिस्तुत्यादिवत् । तद्विहायेति चेत्त लक्षताऽपरि-
पूर्तेः । तथाचोक्तमाचार्यैः ।

तानेव वैदिकान् मन्त्रान् भारतादिनिवेशितान् ।

स्वाध्यायनिषद्मं हिता खोक्तुङ्गा प्रथुञ्जते ॥ इति ॥ ८ ॥

इत्याचार्यस्मेश्वरविद्वरविरचिते शाष्ठिस्थश्तस्त्रौयभाष्ये
प्रथमाध्यायस्य प्रथममाल्किकम् ॥ १ ॥ ॥*॥

एवमस्ततत्वं प्रत्यनन्यथासिद्धायां भक्तौ लक्षितायां ज्ञान-
योगभक्तीनामङ्गप्रधानभावविवेकाय द्वितीयाङ्गिकस्यारम्भः ।

सा मुख्येतरापेक्षितत्वात् ॥ १० ॥

आङ्गिकसमाप्तावुक्तस्य पुनः स्मरणाय सेति निर्देशः । सा
परा भक्तिर्मुख्या प्रधानम् इतरैरात्मज्ञानयोगादिभिः खोप-
कार्यतथापेक्षितत्वादित्यर्थः । छान्दोग्ये (पृ० ५। १६) यो वै
भूमा तस्मुखमित्यासुपकम्भास्यायते । आत्मैवेदं सर्वमिति एवा
एष एवं पश्चात्त्वेवं मन्त्रान् एवं विजानन्नात्मरतिरात्मकीड
आत्ममिथुनं आत्मानन्दः स खराङ् भवतीति तत्त्वात्मरति-
स्थायाः परभक्तेः पश्चात्त्विति दर्शनमप्यत्वादिभूमनिरास-
मुखेनाङ्गं भवति । यथा दण्डी प्रैषमस्वाह ग्राचीनावोती
दोहयति अभिजानन् जुहोति धनवान् सुखवानित्यादौ
दण्डाद्यङ्गं तथा दर्शनमपि रतेरङ्गं मनमविज्ञानयोहक्त-
प्रदर्शनार्थतथा व्यायप्राप्तवोरनुवादः । एवमात्मकीडादेरति-
वैयत्यादर्थप्राप्तोऽनुवाद एव अन्यथा रत्युद्देशेन दर्शनादि-
विधौ दर्शनाद्युद्देशेन वा रत्यादिविधौ वाक्यानि भिद्वेरन् ।

तस्मात् (पूर्वमीमांसाधारम् । अ०३ । पा०१ । स्त०२) शेषः परार्थत्वादितिन्यायादर्शनमङ्गमिति । अत एव भगवान् मनुरपि । (महाभार० । ग्रान्ति० । अ०१८४ । स्तो० ७११+७१२) ।

यस्यक्षा प्राहृतं कर्म नित्यमात्मरतिमुनिः ।

सर्वभूतात्मभूतात्मा स्याचेत् परतमा गतिः ॥

इत्यनेनात्मरतेः प्राधान्यमाहेति ॥ १० ॥

प्रकरणात्म ॥ ११ ॥

प्रकरणं रतेरेव फलवत्त्वात् तस्याख्यकरणस्य दर्शनमङ्गं भवितुमर्हतीति ॥ ११ ॥

दर्शनफलमिति चेन्न तेन व्यवधानात् ॥ १२ ॥

अथ दर्शनस्यैव फलं खाराज्यलक्षणममृतलं तथाच तस्यैव प्रकरणमिति वैपरीत्यमिति चेन्न तेन तच्छब्देन व्यवधानात् । (क्षा० । पृ० ५१६-१७) स खराड् भवतीत्यच तच्छब्देन सन्निष्ठात्मरतिमानेवोपस्थाप्तेन न विप्रकृष्टः पश्चिमिति व्यवहितोपस्थितौ कारणाभावात् । प्रकरणमेव कारणमिति चेन्न अन्योन्यात्रयात् ॥ १२ ॥

दृष्टत्वात्म ॥ १३ ॥

दृष्टं हि लोके वैन्दर्यादिज्ञानस्य तदस्यासारणे रति-हेतुलं न तु रतेज्ञानहेतुत्वमिति दृष्टोपकारत्वादयङ्गत्वमव-सीयते । दृष्टं च प्रकृतेनिष्करणत्वात्प्रमहिमत्वाप्रिष्ठत्वादिज्ञानं मनोमात्सिन्यकारणं भूतेषु करणावज्ञस्याव्याहृतैःश्वर्यातिशयित-

रूपाश्रय आत्मेति ज्ञानात्मालिन्यनिवृत्तिस्तः परा भक्ति-
रिति । अत एव गीयते (गी०।अ०५।स्त्रा०१७) ।

तदुद्धयस्तदात्मानस्त्रिष्ठास्त्परायणाः ।

गच्छन्यपुनरावृत्तिं ज्ञाननिर्दूतकल्पाणाः ॥ इति ।

तथा आयुर्वेदेऽपि (अष्टाङ्गहृदये । अ०१।स्त्रा०२३) ।

धीर्धैर्यात्मादिविज्ञानं मनोदोषौषधं परम् । इति ॥ १३ ॥

अत एव तदभावादस्त्रीनाम् ॥ १४ ॥

अत एव ज्ञानं दृष्टेपकारकमङ्गमत एव दृष्टेपकारं
निरस्त्र मनोमालिन्यादिवाधात् प्रधानभगवदनुरागमाचेष्ट
वस्त्रीनां मुक्तिः स्मर्यते । यथा (विष्णुपुराणे । अंशे ५।अ०१३।
स्त्रा०१४।१५) ।

तच्चिन्नाविपुसाङ्गादत्त्वीणपुण्यचया सती ।

तदप्राप्तिमहादुःखविलीनाशेषपातका ॥

चिन्तयन्ती जगत्सूतिं परब्रह्मस्त्रूपिणम् ।

निरच्छासतया मुक्तिं गतान्या गोपकन्यका ॥ इति ।

अत्र सुखदुःखलिङ्गेनानुरागेऽनुभीयते न मुक्तिरिति
वाक्यार्थः । द्वारवाधादनवहतक्षणस्तेनापि कर्मणा फलसिद्धि-
रिव तासां रागान्मुक्तिस्तदप्यवगम्यते ज्ञानमङ्गमेव प्रधानते तु
तदभावे फलं न स्थात् चिन्ना च न ब्रह्मात्मैक्यज्ञानं तत्कारण-
श्रवणमननाद्यसम्भवात् । किन्त्वनुरागनियतानुसृतिरेव । न-
चायमर्थवादः अपूर्वार्थलात् सन्निधौ विधभावाचेति ॥ १४ ॥

भृत्या जानातीति चेन्नाभिज्ञस्या साहाय्यात् ॥ १५ ॥

इदानीं श्रुतिविरोधेन प्रकरणस्यानस्त्रिङ्गाधमात्रिष्य समाधीयते । यथा श्रुतं (गी०। अ० १। दा० ४४) ।

भृत्या मामभिजानाति यावान् यस्मात्ति तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विश्वते तदनन्तरम् ॥ इति ।

तत्र (तैत्तिरीयसं०। अ० १। प्र० ५। अनुवाक० ८) ऐन्द्र्या गार्हपत्यमुपतिष्ठते इतिवत् कारकश्रुत्या बस्तीयस्या भक्ते-
र्जानहेतुत्वमवसोयते । अद्यपि दृष्टिलादित्यनेन दृष्टेषोपकारे
प्रत्यक्षगम्ये न श्रुतेरवकाशः तथापि ब्रह्मविषयिष्या रते-
ब्रह्मविषयज्ञानोपकार्यं न प्रत्यक्षगम्यम् । किन्तु तद्व्यादे
रतौ तथा दर्शनेन ब्रह्मगोचरायामयनुमातव्यम् । तथाच
स्त्रिङ्गले पर्यवसानादिति चेन्न दोषः । तथाहि यदि केवलं
जानातीति वदेन्न लेवम् । किन्त्वभिजानातीति । अभिज्ञा पूर्व-
ज्ञातज्ञानमुच्यते । तथा भक्त्युपकारिपूर्वज्ञानं तत्पत्तरूपभक्ति-
प्रवर्त्तकम् । अनन्तरं यावत् तद्वार्द्धं भक्त्यैवाभिज्ञप्तिभावेनापे-
क्ष्यते ब्रीह्मवहननेनावघातवदिति । कार्यसाहाय्यार्थमुक्तं ततो
ज्ञानदार्द्धेन भक्तिदार्द्धे सति विश्वते इति । तस्माक्षेयं श्रुतिः
किन्तु न्यायप्राप्नानुवाद इति । एतमेवार्थं स्फुटोकरोति ॥ १५ ॥

प्रागुक्तं च ॥ १६ ॥

भृत्या मामित्यस्य पूर्वं ब्रह्मभूयाय कल्पत दत्यभिधाय
(गी०। अ० १। दा० ४४) ।

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मङ्गतिं सभते पराम् ॥

इत्युक्तम् । तस्य तु ज्ञानब्रह्मसो ज्ञानप्रयोजनाभावाद्
युक्तमनुवादत्वमिति ॥ १६ ॥

एतेन विकल्पेऽपि प्रत्युक्तः ॥ १७ ॥

एतेन ज्ञानस्याङ्गलनिर्णयेन ज्ञानभक्त्योरच विकल्पपक्षोऽपि
प्रत्युक्तः निराकृत इति मन्तव्यम् । न ज्ञानाङ्गिनोरेकच विकल्पे
भवतीति । अपिशब्दात् समुच्चयोऽपोति ॥ १७ ॥

देवभक्तिरितरस्मिन् साहचर्यात् ॥ १८ ॥

कचिदेवं श्रूयते (श्रेताश्च ०। पृ० ३७४) ।

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।

तस्यैते कथिता द्वार्याः प्रकाशने महात्मनः ॥ इति ।

अच देवभक्तिरीश्वरेतरस्मिन् देवे मन्तव्या कुतः गुरुभक्ति-
साहचर्यात् । साहचर्यं हि नामृतफलायां भक्तौ घटते ।
इन्द्रादिदेवतास्ताराधिताः शुभवज्ञानफलाय भवतीति सा-
हचर्यमपि निर्णयकम् । साहचर्यादुलूकशब्दवदुक्तयुक्तेष्व-
प्यमाकमेतत् ॥ १८ ॥

योगस्तुभयार्थमपेक्षणात् प्रयाजवत् ॥ १९ ॥

योगः पुनर्ज्ञानार्थं भल्पर्थं च भवति । उमाहितमनस्त-
माया उमाभ्यामपेक्षणात् । गनु (पूर्वमीमांसाभास्म । अ० ३ ।

पा०१। सू०११) गुणानां च परार्थलादसम्बन्धः समत्वात् खादितिन्याथात् प्रधानाङ्गं योगः कथमङ्गाङ्गमित्यत आह प्रथाजवदिति यथा प्रयाजो वाजपेयाद्यङ्गं तदीयदीक्षणीयादे-रथङ्गं तदत् । तदङ्गताबोधकप्रमाणाविशेषात् । केवलं ज्ञानार्थं योगानुष्ठानप्रसङ्गेन भक्तिमुपकरोतीति । एवं विषयवैराग्यमपि उभयार्थं मन्त्रव्यम् ॥ १८ ॥

गनु (योगे । पा०१। सू०२३) ईश्वरप्रणिधानादिति पत-
ञ्जलिस्मरणं दुरपङ्गवं तत्र प्रणिधानाभिधेयस्य भगवङ्गजनस्य
समाधिसिद्धार्थलमिति कथं भक्तेः प्राधान्यमित्यत आह ।

गौण्या तु समाधिसिद्धिः ॥ २० ॥

तत्र प्रणिधानं गौणभक्तिरेव न प्रधानं तथा समाधिसि-
द्धिरिति न स्मृतिविरोधोऽपीति । भवति च वाक्यशेषस्त्रैव
(योगे । पा०१। सू०२७। २८) तस्य वाचकः प्रणवः । तत्त्वप-
रदर्थभावनमिति ॥ २० ॥

हेया रागत्वादिति चेन्नोत्तमात्मात्मदत्वात् सङ्गवत् ॥ २१ ॥

योगशास्त्रप्रकावादिदं सूत्रम् । योगशास्त्रोत्तरागत्वाविश्वे-
पाङ्गकिरपि मुमुक्षुणा हैयैव । तथाच सूत्रं (यो०। पा०२।
सू०३) रागदेषाभिनिवेशाः क्लेशा इति । एवञ्चेदुच्यते । नैवं
वाच्यम् । उत्तमात्मात्मदत्वाङ्गक्तेः परमेश्वरविषयत्वादिति यावत् ।
वहि रागत्वमात्रेण हैयत्वं किन्तु संसारानुबन्धिरागत्वेनैव ।

यथा सङ्गत्वमाचेष न त्याज्यता किन्तु असत्सङ्गतेन तदत् ।
तथाचेश्वरभक्तिर्हेया रागत्वादित्यत्र संसारानुबन्धितं मेत्ता-
ननुगुणतं चोपाधिः । नष्टासाच्चिकी षा (गी०। अ०१७।
स्ना०४) यजन्ते साच्चिका देवानित्यादिना साच्चिकत्वकीर्त-
नादिति ॥ २१ ॥

तदेव कर्मज्ञानियोगिभ्य आधिक्यशब्दात् ॥ २२ ॥

तदेव भजनं मुख्यं तस्या भक्तेवा मुख्यत्वम् । एतत् सर्वत्यैव
निश्चितं यस्मादेवं शब्दते (गी०। अ०६। स्ना०४६। ४७) ।

तपस्त्रिभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मभ्यस्त्राधिको योगी तस्माद्योगी भवार्जुन ॥ १ ॥

योगिनामपि सर्वेषां मद्भेनान्तरात्मना ।

अद्वावान् भजते यो मां स मे युक्तमो मतः ॥ २ ॥ इति ।

अत्र विशेषणानां तपश्चादीनामाधिक्यनिवन्धनं विशेष्या-
णामाधिक्यं क्रमादिति भन्तव्यम् । न खल्वङ्गस्य मुख्यादा-
धिक्यमुपपद्यते तस्माद्वक्तिः प्रधानमिति ॥ २२ ॥

शुल्वर्थेनापि तदुत्पत्तिपरिहारार्थं पठति ।

प्रश्ननिष्ठपणाभ्यामाधिक्यसिद्धेः ॥ २३ ॥

अत्र शतत्वोऽपि द्वादशाध्यात्र उदाहरणम् (गी०। अ०११।
स्ना०१-७) ।

एवं शततयुक्ता ये भक्ताख्यां पर्युपासते ।

ये चायचरमव्यक्तं तेषां के योगविज्ञप्तिः ॥ १ ॥
इति प्रश्नः ।

मथावेश भनो ये मां नित्ययुक्ता उपासते ।
अद्भुता परयोपेतासे मे युक्तमा भताः ॥ २ ॥
ये तच्चरमनिर्देशमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं भ्रुवम् ॥ ३ ॥
सन्नियम्येत्त्रिययामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति भासेव सर्वभूतहिते रताः ॥ ४ ॥
क्षेत्राऽधिकतरस्तेषामव्यक्ताभृतचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहद्विरवायते ॥ ५ ॥
ये तु सर्वाणि कर्माणि भयि सन्त्वस्य मत्पराः ।
अगच्छेनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥
तेषामहं समुद्भूता स्त्रियुसंसारसागरात् ।

भवामि व चिरात् पार्थं मथावेश्चितचेतसाम् ॥ ७ ॥

इति निरूपणम् । ताभ्यां भक्तेः प्राधान्यसिद्धेः जार्थवाद-
तमायाति । प्रश्ननिरूपणं हि निर्णयार्थं प्रसिद्धं न स्तुत्यर्थ-
मिति । केवलाङ्गानुष्ठानेन क्षेत्राधिक्यमेवेति ॥ ११ ॥

अद्भुतप्रसङ्गाङ्गक्तेः अद्भुतप्रसङ्गापिशाचों निराकरोति ।

नैव अद्भुतु साधारण्यात् ॥ १४ ॥

भक्तिर्गं सर्वथा अद्भुतेन अद्भुतोया अद्भुतायाः कर्ममाचा-
ङ्गलात् । नचैवमेश्वरभक्तिरिति ॥ १४ ॥

तस्यां तत्त्वे चानवस्थानात् ॥ २५ ॥

(गी०। अ० ६। स्नो० ४७) ।

अद्वावान् भजते यो मां स मे युक्तमो मतः ।

इति हि श्रुतम् । तत्र भक्तौ अद्वारूपार्थां अद्वाङ्गत्वे प्रतीतेऽनवस्थाप्रसङ्गात् अद्वाया अनङ्गत्वात् । अन्यथा तस्यामपि अद्वान्तरमित्यनवस्थैव । तस्मादारभणीयारम्भे आरभणीयवदाचमने चाचमनवद्वक्तौ अद्वा नाङ्गं स्थात् । अद्वाभक्तिसमन्वित इति भेदेन कथनात् ॥ २५ ॥

ब्रह्मकाण्डं तु भक्तौ तस्यानुज्ञानाय सामान्यात् ॥ २६ ॥

ज्ञानाप्राधान्ये ज्ञानकाण्डमित्युत्तरकाण्डप्रसिद्धिर्न स्थादिति मन्वानं प्रत्युच्यते । भक्त्यर्थं ब्रह्मकाण्डं श्रूयते न ज्ञानार्थम् । अज्ञातार्थज्ञापनस्य काण्डद्वयसामर्थ्यात् । अन्यथा धर्मज्ञानार्थं पूर्वकाण्डाचातमपि ज्ञानकाण्डं स्थात् । न च ज्ञानविधिः सम्बवति येन तत्प्राधान्यादपि ज्ञानकाण्डं भवेदिति । तस्माज्ज्ञानकाण्डमिति भ्रमः । किञ्चु ब्रह्मकाण्डमेव । अतएव (ब्रह्मसू०। पा० १। सू० १) अथातो ब्रह्मज्ञानाचा इति सूचितम् । तत्तु भक्त्यर्थलाङ्गक्षिकाण्डमपीति ॥ २६ ॥

इत्याचार्यस्त्रेश्वरविद्वद्वरविरचिते शास्त्रिक्यशतसूचीये भाष्ये प्रथमाध्यायस्य द्वितीयमाङ्किकम् ॥ ० ॥

समाप्तस्य प्रथमोऽध्यायः ॥ १ ॥

तस्या भक्तेः साज्ञात् प्रयत्नानिष्याद्यत्वेन निष्पत्त्यर्थं साध-
नान्तरापेचा तत्रान्तरङ्गसाधनं ज्ञानं विहिरङ्गसाधनान्यपर-
भक्तिप्रमृतीनि तेषां विवेकाद्य द्वितीयाधायारम्भः ।

बुद्धिहेतुप्रवृत्तिराविष्टुद्वेवघातवत् ॥ २७ ॥

बुद्धिर्ब्रह्मप्रमितिः सा यद्यपि कृत्यनिष्याद्या तथापि तद्वे-
द्धनां अवण्मननिदिध्यासनादीनां तत्त्विष्यन्तयेऽनुष्ठानमाव-
श्कम् । तत्किं सहृत् कृते कृतः शास्त्रार्थं इति न्यायात् सहृत्
प्रवर्त्तते उत यावद्विक्तिरार्थम् । तत्राच्यते भक्तिपरिष्टुद्धि-
पर्यन्तं तत्प्रवृत्तिरावश्यकी यथा श्रीहीनवहन्तीत्यनेन विहित-
श्रीश्ववघातस्य यावद्वेतुष्यमनुष्ठानं शास्त्रार्थः तथा दृष्टेष्ट-
कारकलान्मोमास्त्रिन्यनिरासपर्यन्तं ज्ञानाद्यनुष्ठाने यतनीय-
मिति ॥ २७ ॥

तेषामङ्गानां यान्यज्ञानि तदनुष्ठानं तु न प्रसन्न्यत इत्य-
चोत्तरम् ।

तदङ्गानां च ॥ २८ ॥

तदङ्गानां गुर्वनुगमनवेदाविरोधितर्कानुसन्धानशमादीना-
मप्यनुष्ठानं युक्तम् । नङ्गाङ्गविकल्पान्यज्ञानि शैव्यसेनापतिवत्
प्रधानोपकाराद्य चमन्ते ॥ २८ ॥

इदानीं बुद्धिविषयपरिष्टुद्धिस्त्रियते ।

तामैश्वर्यपरां काश्यपः परत्वात् ॥ २९ ॥

तां बुद्धिं परमेश्वरैश्वर्यादिमदिष्यिषों निःश्रेयसफलां

काश्यप आचार्यो मन्त्रते कुतः जीवात्मभः परत्वात् तैः
स्वज्ञानाय परज्ञानस्यापेच्चितत्वात् । एतमन्ते जीवब्रह्मणोर-
त्यन्तं भेद इति ॥ २८ ॥

आत्मैकपरां बादरायणः ॥ २९ ॥

बादरायण आचार्यः पुनः इद्वात्मविषयिणीमेव मनुते
तथाच सूचं (ब्रह्मसू० । अ० ४ । पा० १ । सू० ३) आत्मेति त्व-
गच्छन्ति याह्यन्ति चेति । एतमन्ते जीवब्रह्मलक्षणाया
मिथ्यात्वाच्चुद्धचिदात्ममात्रबुद्धेस्त्वज्ञानत्वात् तदेव मुक्ति-
फलायेति ॥ ३० ॥

उभयपरां शाष्ठिल्लिप्तः शब्दोपपत्तिभ्याम् ॥ ३१ ॥

शाष्ठिल्लिप्त आचार्यस्तुभयपरामेव मन्त्रते कुतः शब्दो हि
वेदस्था ज्ञूते (क्षा० । सू० १ । १०१) सर्वे खल्विदं ब्रह्म तत्त्वला-
निति ग्रान्त उपासीत । इत्युपक्रम्य एष म आत्मान्तर्हित्य-
मेतद्वैतमितः प्रेत्याभिसम्भवितासीति यस्य खादद्वा न
विचिकित्सासीति ह स्माह शाष्ठिल्लिप्तः शाष्ठिल्लिप्तः इति विचि-
कित्य तदुभयविषयविदो ब्रह्माभिप्रायतत्त्वणप्रेमभक्तिजन्य-
ब्रह्मसम्भवफलत्वमाह । (तैन्त्रीयसं० । अ० ७ । प्र० १ । अनु० १० ।
मं० २) बबरः प्रावाहणिरकामयतेतिवत् पूर्वशाष्ठिल्लिप्तार्थत्वान्न
नित्यानित्यसंयोगविरोधः । वस्तुतो वेदस्य भगवत्कर्त्तव्यमेव ।
अतेरपि (तैन्त्रीयारण्यके । प्र० ३ । अनु० ११ । दशक ४) ।

तस्माद्यज्ञात् सर्वज्ञत चक्षः सामानि जज्ञिरे ।

इन्द्रांशि जज्ञिरे तस्माद्यजुक्षस्मादजायत ॥ इति ।

उपपत्तिश्च मवति ब्रह्मा खसु परमैश्वर्यवस्थया श्रुतं जीव-
खरूपतया च तथाच श्रुतिः (तैत्तिरीयोप०।ष०१२३) यतो वा
इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत् प्रयत्न्यभि-
संविश्वस्तीति तद्विज्ञासम्भवः । तथा (गी०।च०१५।च्छा०७) ।

ममैवांश्चो जीवलोके जीवभूतः सनातन दृति ।

तत्र किं कस्योपमर्दकम् । तस्मात् (छाँ०।ष० ४४२) तत्त्व-
मस्तादिवाक्येनोभयवोधनमेवोपपत्तिमदिति ॥ ३१ ॥

वैषम्यादसिद्धमिति चेन्नाभिज्ञानवद्वैशिष्ठ्यात् ॥ ३२ ॥

न नूभ्यविषयत्वमेव न सिद्धति वैषम्यात् । विषमं हि अग-
त्कर्द्धलादिविश्वे तदकर्द्धलादिविश्विष्टज्ञानमितिचेन्न यतः सो-
ऽयं देवदत्तः सोऽहमितिप्रत्यभिज्ञावदेकविश्विष्टपरवैशिष्ठ्यम-
न्तरेण सामानाधिकरण्यस्य खरूपाभेदांशगोचरकलेन तदुप-
पत्तेः । विश्विष्टवैशिष्ठ्यबुद्धेरौत्सर्गिकलात् । अथ विशेषमाच-
स्त्राचणया खरूपाभेदोपस्थितिरिति मतं तत्र स्त्राचणया बोधस्य
जघन्यत्वात् लक्ष्योपस्थितौ तदवच्छेदकोपस्थितिहेतुसत्त्वाच ।
अन्यथा कदाचिच्छक्यतावच्छेदकमन्तरेणापि शक्यस्तर्तिर्भवेत्
इत्यास्तां तावत् ॥ ३२ ॥

नन्च क्लिष्टः परः स्थादनन्तरं विशेषात् ॥ ३३ ॥

न चैवं सति जीवोपाधिकेशादिमत्त्वमपि परमेश्वरे प्रसन्न्ये-
तेति वक्तुं शक्यम् । उक्ताभेदबुद्ध्यवन्तरं क्लेशादेरात्मासम्बन्धि-
लख्यविशेषगिरण्यादिति ॥ ३३ ॥

ऐश्वर्यं तथेति चेन्न स्वाभाव्यात् ॥ ३४ ॥

नचेव क्लेशादिवदैश्वर्यं कर्वलादिलक्षणं परमेश्वरस्य बाधते वैभवं लाभनि प्रतीतलाभं क्लेशादिवदितिचेन्न कर्वलादेः परमेश्वरस्य स्वाभाव्यात् । नहि वक्त्रेष्वास्वाभाव्यमन्यथा भवति । तस्मादस्वाभाविकत्वमुपाधिरिति । अत एव दर्पणादिप्रतिफलितविमे भास्ति माजिन्यादिबाधेऽपि उच्चिप्राकाशादिस्वभावस्याबाधं एवेति ॥ ३४ ॥

ननु परमेश्वरस्य सत्यमैश्वर्यं जीवानां तु कथमागन्तुकः क्लेशादिरित्यत्र हेतुमाह ।

अप्रतिषिद्धं परैश्वर्यं तद्वावाच्च नैवमितरेषाम् ॥ ३५ ॥

नहि कस्यामपि श्रुतौ परमेश्वरसैश्वर्यं प्रतिषिद्धमस्ति येन प्रतिपन्नमपि बाधितं स्यात् । प्रत्युत (क्वां०। पृ०। २०४) सत्यसङ्कल्प इत्यादिना तस्य स्वाभाव्यमवगम्यते । नच जीवस्येव प्रतीतधर्मत्वागे कारणमस्ति सदैवेश्वरलाभं सदैव मुक्तलाभं । तदितरेषां तु जीवानां नैवं स्वाभाविकः क्लेशादिः कस्यात् तद्वावात् । श्रूयते हि (क्वां०। पृ० ५४। ७। ६। १२) परं ज्योतिरूपसम्पद्यते स्वेन रूपेणाभिनिष्ठाद्यते इत्यादिभिः । तच्च स्वभावत्वे नोपपद्यते । उपपद्येतापि यदि परस्य क्लेशादिस्वभावः स्यात् । नचेव तस्माद्वद्वाभावलक्षणमुक्त्यन्यथानुपपत्त्यापि जीवानामौपाधिकी संस्तिरिति । यद्यपि परस्यापि मायौपाधिकमैश्वर्यं तथापि तदुपाद्येः कदाचिदपि नात्यन्तस्यः ।

जीवोपाधिबुद्धीनां तु परभक्तौ सत्यामत्यन्तलय एव । नहि भगवतो माया शक्तिः क्षीयते जीवानामनन्तत्वेन तत्पुंसारतद्भजनाद्यर्थं भगवतः प्रवृत्तेरावश्यकलादिति । एवम् (बृहदार० ४० ३३०) धायतीत्र लेलायतीवेत्यादिश्रुतिः (बृहदार० ४० ४३५) अथात आदेशो नेति नेतीत्यादिश्रुतिम् जीवविषयिष्येवेति ॥ ३५ ॥

सर्वानृते किमिति चेन्नैवम्बुद्धानन्यात् ॥ ३६ ॥

अथ क्रमशो मुक्तावपि यदा सर्वबुद्धीनां विलयस्तदा परोपाधेः स्थितौ प्रयोजनाभावात् तस्याप्यत्यन्तलये किं छत्मैश्वर्यं स्वभाव इति चेन्नैवं भवति । जीवोपाधिबुद्धीनामनन्तत्वात् तादृशकाल एव नास्तीति युक्तं स्वाभाविकमैश्वर्यम् । नच प्रागभावाः प्रतियोगिजनकास्त्वादित्येतावतापि कालस्थाभृतः सिद्धति । अथैकदा सर्वे जनितप्रतियोगिन इति चेन्न अप्रयोजकत्वात् । सर्वकार्यशून्यकालानुमानं त्वयन्ततर्कशून्यम् । अन्यथा सर्वे प्रागभावाः कदाचिदजनितप्रतियोगिन इत्यनुमानेन ध्वंसानधिकरणः प्राक्कालः सिद्धेत् । अथाहमेवामुक्तः स्वामिति धिया मुक्तावयवप्रसङ्ग इति चेत् फलानिश्चयेऽप्युपायतानिश्चयेन तत्पाधने प्रवृत्तिरस्तु । प्रत्युत सर्वमुक्तिनिश्चये तत एवाप्रवृत्तिप्रसङ्ग इर्ति ॥ ३६ ॥

अथोपादानकर्त्तव्यक्षणमैश्वर्यं यदि परस्य साहजिकं तदा विकारित्वमेव प्राप्तं सृदादिविद्यत उच्यते ।

प्रकृत्यन्तरालाद्वैकार्यं चित्सन्वेनानुवर्त्तमानात् ॥ ३७ ॥

प्रकृतिर्नाम जडकार्यमाचोपादानम् । सा विकार्या नतु ब्रह्मस्फुरणरूपसन्तया प्रकृत्यनुगतलेन च परस्य कर्वलादि । न च प्रकृतिरेव सन्तेति वक्तुं शक्यते जीवानामसत्त्वप्रमङ्गात् । तेषां प्रकृतेः परलात् । तस्मात् प्रकृतिलक्षणां मायाशक्तिमन्तरालीकृत्य परस्य कर्वलादिस्वाभाव्यमिति न विकार्यता । न हि मायथा सृजन् मायावी मायाकार्यो भवतीति । यद्यपि तादलेन कार्यलमेव विकार्यत्वं तच्च वर्तत एव तथापि चोरादिवन्नखरूपपरिवर्त्तनेन विकारित्वम् । यद्वा स्वाधिकविकाराहेतुलेन घटं प्रति दण्डादिवदविकार्यलमस्ति । तदेवोक्तं प्रकृत्यन्तरालादिति ॥ ३७ ॥

ननु मायोपादानले मायायामेव जगत् प्रतिष्ठितं तर्हि कथं (तैन्त्रीयखिलोपनि०। ख० २६) तस्मिन् सर्वे प्रतिष्ठितमिति श्रुत्या जगतो ब्रह्मप्रतिष्ठा प्रतिपाद्यत इत्यचोन्तरम् ।

तत्रतिष्ठा गृह्णपीठवत् ॥ ३८ ॥

तस्मिन् ब्रह्मण्यपि विकारप्रतिष्ठानमविरुद्धं गृहणपीठवत् । यथा गृहमध्यस्थपीठे स्थितोऽपि गृहे तिष्ठति पीठे तिष्ठतोति व्यपदिश्यते तदत् ॥ ३८ ॥

ननु तर्हि प्रकृत्यैव ब्रह्मान्यथासिद्धमस्तु नेत्युच्यते ।

मिथोऽपेक्षणादुभयम् ॥ ३९ ॥

ब्रह्म प्रकृतिस्थोभयमपि कारणम् । परस्यरं चेतनाचेतनाभ्यां

खज्ञानाय खशक्तिविषयाय चाऽपेक्षितलात् किं कस्यापेक्षक-
मिति ॥ ३८ ॥

इदानीं खज्ञास्ते व्यवहारसाधवाय पदार्थसङ्कलनमुच्यते ।

चेत्याचितोर्न वृत्तीयम् ॥ ४० ॥

चेत्या प्रकृतिः चिद् ब्रह्म तयोर्न वृत्तीयमर्थान्तरमत्रेत्यर्थः ।
ननु न वृत्तीयस्य सिद्धिसिद्धिभ्यां चेद्यत इति चेत् । अयमर्थः
ब्रह्मभिन्ने ज्ञात्वां प्रकृतिभिन्ने च ज्ञेयत्वं निषिध्यत इति ॥ ४० ॥

अथ प्रकृतिपुरुषयोरसम्बन्धे सर्वकार्यविलोपः । सम्बन्धे तु
स एव वृत्तीय इत्यत आह ।

युक्तौ च सम्परायात् ॥ ४१ ॥

मिथ इत्यनुवर्त्तते । तौ प्रकृतिपुरुषौ बुद्धिस्त्रौ परस्यर्ग-
प्रतिसम्बन्धरूपै न लाग्ननुकः कश्चित् कस्मात् सम्परायात्
अथानादिलादेव । तथाच गीतायाम् (अ०।३।स्त्रा०।१८) प्रकृतिं
पुरुषं चैव विद्यनादी उभावपीति । अथानादिरेव सम्बन्धा-
न्तरमस्तुति चेन्न जडाजडविकल्पेन तयोरनन्यत्वादिति ॥ ४१ ॥

ननु प्रकृतिर्मिथ्यैव मायारूपत्वात् तस्याः (स्वेताश्व०।
४०।३।४०)

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
इत्यादिश्रुतिभ्यः । तथाच कथं वेद्यं पदार्थ इत्यत आह ।

शक्तित्वान्नानुतं वेद्यम् ॥ ४२ ॥

वेदं प्रधानं नानृतं न मिथ्या भवितुमर्हति कुतः शक्ति-
लादेव । नहि मायावी मायाशक्तिं विना विहितागन्तुकस्तृष्ट्ये
प्रभवति । किञ्च (कां० ४० ३८२) कुतस्तु खलु सौम्यैवं खाद-
सतः सज्जायेतेति श्रुतिः कार्यसत्त्वेन कारणसत्त्वां वदन्ती
सर्वसत्त्वामाह नानृतलम् । अस्ति तु सर्वदा भागवतो स्तृष्टिः
सादृश्यसहकार्यपेक्षा चेतनक्ततस्तृष्टिवाक्यायिकस्तृष्टिविदिति । न-
चादृष्टादिभिरर्थान्तरम् एकशक्त्यपेक्षायां लाघवाद्वागतस्याध-
नेतरेषु अदृष्टहेतुतायां मानाभावात् । एवं सर्वकार्येषु मिथ्यो
व्यभिचारादेकनित्यसहकारिशक्तिसिद्धिः । तदवान्तरानेक-
कल्पनं तु फलमुखमिति न गौरवायेति । विस्तरोऽस्यैव छतीये
इति ॥ ४२ ॥

उक्तिः ५८

गता प्राप्तिस्त्रिकी चर्चा प्रकृतमनुसरति ।

तत्परिशुद्धिश्च गम्या लोकवस्त्रिङ्गेभ्यः ॥ ४३ ॥

यद्यपि जानामीच्छामीत्यादिवद्वं भज अनुरज्ये इत्येव-
मादिना प्रत्यक्षगम्यैव भक्तिस्थाप्य तस्या दृढतरसंखारवैश्चि-
ष्वलक्षणा परिशुद्धिर्न प्रत्यक्षतो निर्णेतुं शक्यते ज्ञानप्रामा-
ण्यवत् । तस्मात् तन्निर्णयो लोकवज्ञातलिङ्गेभ्य एव । यथा
लोकेऽनुरागतारतम्यं तत्कथादावश्रुपुलकादिविकारैरनुमोयने
तदिति ॥ ४३ ॥

न केवलं लोकवस्त्रिङ्गानि भवन्ति महर्षीणां स्मृतिभ्योऽपि
तानि लिङ्गानि बाह्यत्वेन सद्यन्त इत्याह ।

समानबङ्गमानप्रीतिविरहेतरविचिकित्सामहिमख्यातितद-
र्थप्राणस्थानतदीयतासर्वतङ्गावाप्रातिकूल्यादीनि च स्मरणेभ्यो
बङ्गल्यात् ॥ ४४ ॥

यथार्जुनस्य समानम् ।

प्रत्युत्थानं तु कृष्णस्य सर्वावस्थो धनञ्जयः ।

न स्तु यति धर्मात्मा भक्त्या प्रेमणा च सर्वदा ॥ १ ॥

बङ्गमानं यथा दक्षाकोः ।

पक्षपातेन तक्षाक्षि सृगे पद्मे च तादृशि ।

बभार मेघे तदर्णे बङ्गमानमतिं नृपः ॥ २ ॥

प्रीतिर्यथा विदुरस्य । (महाभारते । उघो०। अ०८८।

स्नो०३११४)

*या प्रीतिः पुण्डरीकाक्ष तवागमनकारणात् ।

सा किमाख्यायते तु भ्यमन्तरात्मासि देहिनाम् ॥ ३ ॥

विरहो यथा गोपीनाम् (विष्णुपु०। अ०१८। स्नो०१७)

गुरुणामयतो वक्तुं किं ब्रवीमि न नः क्षमम् ।

गुरवः किं करिष्यन्ति दग्धानां विरहाग्निना ॥ ४ ॥

इतरविचिकित्सा यथा श्वेतदीपनिवासिनाम् । नारदद-
र्शनेऽपि विन्नबुद्धिः यथाचोपमन्योः । (महाभारते । अनुशा०।

अ०१४। स्नो०७०७७)

अपि कीटः पतङ्गो वा भवेयं गङ्गराज्या ।

* या मे प्रीतिः पुण्डराक्ष त्वदर्शनसमुद्भवा इति मुद्रित-
महाभारतपाठः ॥

न तु शक्त लया दत्तं तैलोक्यमपि कामये ॥ ५ ॥
महिमद्वद्वौ यथा यमस्य ।

न रके पच्यमानस्तु यमेन परिभाषितः ।

किं लया नार्चितो देवः केशवः क्षेशनाशनः ॥ ६ ॥

(विष्णुप०। अंशे३। अ०७। स्नो०१०)

खपुरुषमभिवीक्ष्य पाशहस्तम् ।

वदति यमः किल तस्य कर्णमूले ॥

परिहर मधुसूदनप्रपन्नान् ।

प्रभुरहमन्यनृणां न वैष्णवानाम् ॥ ७ ॥

तदर्थप्राणस्त्रितर्यथा हनूमतः । तेनैवोक्तम् । (वास्त्रीकीये ।

उत्तरकाण्डे । स०१०७। स्नो०३१) ।

थावत् तव कथा लोके विचरिष्यति पावनी ।

तावत् स्थास्यामि मेदिन्यां तवाज्ञामनुपालयन् ॥ ८ ॥

अथवा कृतकृत्यानामपि नारदादीनां तदेकाराधनार्थं
प्राणधारणम् । अत एव श्रुतिः । (नृसिंहतापिनी । खं०६)
यं सर्वे देवा नमन्ति मुमुक्षवो ब्रह्मवादिनश्चेति ॥ ८ ॥

तदीयताभावस्तु वसोरुपरिचरस्य (महाभारते । शा०।
अ०३३७। स्नो०१२७१८)

आत्मराज्यं धनं चैव कल्पत्रं वाहनं तथा ।

* एतद्वागवतं सर्वमिति तत् प्रेक्षते सदा ॥ १० ॥ इति ।

* यत् तद्वागवतं सर्वमिति तत् प्रेक्षितं सदेति मुद्रित-
महाभारतपाठः ॥ १६ ॥

सर्वभूतेषु तद्वावा यथा प्रद्वादस्य प्रसिद्धः । उक्तस्य तेनैव ।
(विष्णुपु०। अंशे१। अ०१८। स्तो०५)

एवं सर्वेषु भूतेषु भक्तिरंवभित्तारिणी ।

कर्तव्या पण्डितैर्ज्ञात्वा सर्वभूतमयं इरिम् ॥ ११ ॥

तस्मिन्प्रातिकूल्यं यथा इन्तुमागतेऽपि भगवति भीमस्य ।
तेनैवोक्तम् । (महाभारते । भीमपु०। अ०५। द्वा०२६०४)

एहोहि देवेश जगन्निवास ।

नमोऽस्तु ते शार्ङ्गदीसिपाणे ॥

प्रसद्य मां पातय लोकनाथ ।

रथादुदग्धाहृतशौर्यसंख्ये ॥ १२ ॥

आदिशब्दादुद्धवाकूरादिचेष्टितान्यपि इष्टव्यानि । यद्यपि
देषविपक्षभावादित्यचेदमुक्तं तथापि तत्र रागलिङ्गलेनाच च
वज्जभक्तिपरिशुद्धिलिङ्गतयेति विशेष इति ॥ ४४ ॥

ननु खामिन्यनुरागिणां तदनुग्रहतारतम्यवत्सु देषेष्वादयो
भवन्ति तेऽपि किं लिङ्गानि नेत्याह ।

देषादयस्तु नैवम् ॥ ४५ ॥

तदसम्भवादेव । यथोक्तं भगवता द्वैपायनेन । (महाभारते ।
अनुशा०। अ०१४८। पृ० १४६। स्तो०७६८)

न क्रोधो न च मात्सर्यं न लोभो नाशुभा मतिः ।

भवन्ति कृतपुण्यानां भक्तानां पुरुषोक्तमे ॥ इति ।

शिशुपालस्य तु देषात् स्मरणं ततः परा भक्तिस्तो
मुक्तिरित्येव क्रम इति ॥ ४५ ॥

अथ प्रायशो भगवदवतारविषयाण्वेव तानि सिद्धानि सूर्यन्ते ब्रह्मज्ञानजन्यतात् पूर्णविषयता च भक्तेर्युक्तेत्यच मिद्धान्तमाह ।

तद्वाक्यशेषात् प्रादुर्भावेष्वपि सा ॥ ४६ ॥

सा परा भक्तिः प्रादुर्भावात्मविषयापि भवति कस्मादिदं ज्ञायते वाक्यशेषात् (गी०। अ० ३। स्नो० २३)

देवान् देवयज्ञो यान्ति मङ्गका यान्ति मामपि । इति ।

प्रतिज्ञातार्थस्थिरीकरणाय देवतान्तरभक्तिनिन्दायां वाक्यशेषो भवति (गी०। अ० ३। स्नो० २१)

यो यो यां यां तनुं भक्तः अद्वयार्चितुमिच्छति ।

तस्य तस्याच्छां अद्वां तामेव विदधाम्यहम् ॥ इति ।

तत्र यो यो यां यां भक्त इत्येतावदुक्तार्थसिद्धौ तनुपर्यन्तनिर्देशाद्वक्तेस्तत्त्वात्मविषयते तात्पर्यमुक्तीयते । प्रकरणम् भक्तेर्वेति ॥ ४६ ॥

जन्मकर्मविदस्याजन्मशब्दात् ॥ ४७ ॥

जन्म शरीराविनाभूतवेदप्रणयनदैत्यवधभक्तदर्शनादिकार्याय भगवतः शरीरपरिग्रहः । कर्म च वेदप्रणयनादि । तत्त्ववेदिनो जन्माभावफलाय भवति । यथाह (गी०। अ० ४। स्नो० ८)

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्ता देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ इति ।

न च जन्मकर्मवेदनस्य साक्षाद्मृतत्वफलमुपपद्यते । किन्तु तद्वत्मनोमालिन्यनिष्टित्तिद्वारा तद्विशिष्टपरमेश्वरगोचरपर-

भक्तिं जगदित्वा जग्नाभावफलाय भवति । तस्मात् प्रादुर्भावापन्नगोचरलं परमक्तेः शब्दादेवावगम्यत इति ॥ ४७ ॥

तच्च दिव्यं स्वशक्तिमात्रोऽन्नवात् ॥ ४८ ॥

(गी०। अ०४। स्ना०६) जग्ना कर्म च मे दिव्यमित्यत्र किं दिव्यत्वं न धर्मजलं धर्मयोगाभावात् तस्मिन्नदृष्टासिद्धेः । नापि दिवि भवत्वं भूत्वोक्तजग्नन्यव्याप्तेः । किन्तु जीवशरीरवन्न भूतोपादानकलमपितु स्वमायाशक्तिकृतत्वम् । अत एव मोक्षधर्मं नारदं प्रति भगवद्वाक्यम् (महाभारते । शा००। अ० ३४१। स्ना०१२८०६)

मायैषा हि मया सृष्टा यन्मां पश्यसि नारद । इति ।
तथाच गीयते (गी०। अ०४। स्ना०६)

अजोऽपि सम्बव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय सम्भवामि युगे युगे ॥ इति ।

न चाभौतिकत्वे शरीरत्वव्याघातः भोगायतने भौतिकत्वनियमात् । अथ भोगायतनत्वमेव शरीरत्वमिति चेन्न चेष्टाअयत्वस्य तत्त्वे स्वाधवात् । चेष्टात्वं तु क्रियागतो जातिविशेषः । न च क्रियैव चेष्टा मृतशरीरक्रियायां तद्वावहारापन्तेः । नापि साक्षात् प्रयत्नजक्रियात्ममेव चेष्टात्वं घटादावपि चेष्टत इति व्यवहृतिप्रसङ्गात् । सर्वक्रियायाः साक्षात् परमेश्वरयत्नजन्यत्वात् । एवम्भूतं परमेश्वरशरीरबोधकमानेन तच्चरीरचेष्टासिद्धिरित्यास्तां तावदिति । न च तत्त्वाधिक्यं तच्चरीरस्य ब्रह्माण्डानुपादानतया घटादिवदतत्त्वभावात् इन्द्रियाप्रकृतिलाच ॥ ४८ ॥

ननु खतः प्रयोजनाभावे कथं प्रवर्त्तत इत्यपेक्षाचायामाह ।

मुख्यं तस्य चिं कारण्यम् ॥ ४८ ॥

सोके हि निरुपाधिपरदुःखहानाय प्रवृत्तेषु कारणिक-
व्यपदेशः । न चासौ तेषु मुख्यः कृपाजन्यदुःखहानाय पुण्यार्थं
वाप्यन्तः प्रवृत्तेन निरुपाधिलं सम्भवति । नापि परदुःखप्र-
हाणमात्रप्रवृत्ते तथा धनाद्युपाधियुक्ते तदव्यवहृतेः । किन्तु
निरुपाधिपरक्लेशनाशिनो भगवत एव मुख्यं कारण्यम् । तत्त्वत
एवान्यप्रयोजनार्थिषु कारण्यव्यवहारे गैण इति । तस्मात्
जननीयादृष्टमपेक्ष्य खकारणात् प्रवृत्तिरिति ॥ ४८ ॥

ननु (गी०। अ०१०। स्तो०२७) नराणां च नराधिप इत्या-
दिना विभूतीनामपि भगवद्गुप्तकथनाद्राजादिभक्तेरपि मुक्तिः
स्थादित्यत आह ।

प्राणित्वान्न विभूतिषु ॥ ५० ॥

जीवोपाध्यनवच्छिन्नविषयैव परा भक्तिर्तु प्राणादिजीवो-
पाधियुक्तेषु राजादिषु रक्षिर्मुक्तिफलेति ॥ ५० ॥

द्यूतराजसेवयोः प्रतिषेधाच्च ॥ ५१ ॥

धर्मशास्त्रेषु द्यूतराजसेवयोः प्रतिषेधः स्तर्यते परमेश्वरले तु
तत्र स्थादिति ॥ ५१ ॥

वासुदेवोपीति चेन्नाकारमात्रत्वात् ॥ ५२ ॥

ननु (गी०। अ०१०। स्तो०२७) द्यूषणीनां वासुदेवोपीति
विभूतिषु श्रुतिस्तथाच राजादिवत् सोऽप्यभजनीय एव स्था-

दिति चेन्न परब्रह्मण एव कृष्णाकारमात्रत्वात् । यथा पराभर
आह । (विष्णुपु०। अंशे ४। अ० ११। स्तो ०२)

अदोर्विशं नरः श्रुत्वा सर्वपापैः प्रमुच्यते ।

यत्रावतीर्णं विष्णुस्थं परब्रह्म नरात्मति ॥ इति ।

जीवते तत्र स्तादिति ॥ ५२ ॥

प्रत्यभिज्ञानाच्च ॥ ५३ ॥

वासुदेवविषये परब्रह्मप्रत्यभिज्ञा च श्रूयते (नारायणे-
पनि०। अर्थवर्णशिरसि । इश्वरके ६। वाक्य ८)

ब्रह्मस्थो देवकीपुत्रो ब्रह्मस्थो मधुसूदनः ।

सर्वभूतस्थमेकं नारायणं कारणरूपमकारणं परब्रह्मस्थ-
रूपमिति । सर्वते च प्रत्यभिज्ञा यथा प्रस्तुये दृष्टानुभावेन
युधिष्ठिरं प्रति मार्कण्डेयेनोक्तम् (महाभारते । वन०। अ० १८६।
स्तो ०१३००२)

यः स देवो मया दृष्टः पुरा पद्मायतेच्छः ।

स एव पुरुषव्याघ्रः सम्बन्धी ते जनार्दन ॥ इति ।

तथा (महाभार०। शां०। मोक्षधर्मे । अ० ३ ४५। स्तो ०१३३२५ ।

२६) तपोभिरथदृश्यो हि भगवानिति श्रुत्वा जनसेजयेन-
भिहितम् ।

तपसायसुदृश्यो हि भगवान् स्तोकपूजितः ।

तं दृष्टवन्तस्ते साक्षात् श्रीवत्साङ्गविभूषणम् ॥ इति ।

चकारात् तद्वक्षेषु फलस्मरणलिङ्गात् ॥ ५३ ॥

तर्हि कथं विभूतिषु तत्कीर्तनं तत्राह ।

वृष्णिषु श्रैष्येन तत् ॥ ५४ ॥

(गी०। अ०१०। स्नो०२१) आदित्यानामहं विष्णुरित्वादौ तेषु श्रेष्ठत्वं परमेश्वरस्यैवेति दृष्टिमात्रार्थं विभूतिकथनं तत्र वासुदेवेऽपि वृष्णिषु श्रेष्ठोऽयमित्येतावन्मात्रदृष्टिविधानार्थं विभूतिषु वासुदेवकीर्तनमिति ॥ ५४ ॥

एवं प्रसिद्धेषु च ॥ ५५ ॥

एवमनेन प्रकारेण वासुदेववद्वद्वलिङ्गवत्तया प्रसिद्धेषु वराहनृसिंहवामनरामभद्रादिषु भक्तिरपि मुक्तिफलेति बोध्यम् । यदा एवं ब्रह्मलिङ्गवत्तया प्रसिद्धेषु (गी०। अ०१०। स्नो०२२) रुद्राणां शङ्करस्यासीत्यादिविभूत्यात्मसु श्रैष्यमात्रदृष्टिर्मन्त्रया । उक्तं हि स्त्रान्दे । काशीखं०। पूर्वभा०। अ०२७। स्नो०१८१)

विष्णुरुद्रान्तरं ब्रूयाद्यः श्रीगौर्यन्तरं तथा ।

तद्वान्तिकस्य मूर्खस्य वाक्यं शास्त्रविगर्हितम् ॥ इति ।

शङ्करस्य ब्रह्मलिङ्गप्रसिद्धिः स्तुत्यादौ बज्जलमुपलभ्यत इति ॥ ५५ ॥

दत्याचार्यस्यप्नेश्वरविद्वरविरचिते शाष्ठिल्लिङ्गतस्तुतीयभाष्ये द्वितीयाध्यायस्य प्रथममाक्षिकम् ॥०॥

उक्तौ दृष्टेष्टपकारकौ ज्ञानयोगौ सम्प्रति प्रतिबन्धकदुरितक्षयमुखेनापवर्गवत्या गौणभक्तय उच्यन्ते ।

भक्त्या भजनेष्टपसंद्वाराङ्गैष्या परायैतद्वेतुत्वात् ॥ ५६ ॥

(गी०। अ०८। स्नो०१३)

भजन्यन्यमनसो ज्ञात्वा भूतादिमव्ययम् ।

इत्यनेन सप्तमाध्यायप्रतिपादितपरभक्तिमनूद्य तत्पञ्चाङ्गीतं
(गी० अ०६। श्लो० १४)

सततं कीर्त्यन्तो मां यतन्तश्च दृढप्रताः ।

नमस्यन्तश्च मां भक्त्वा नित्ययुक्ता उपासते ॥ १ ॥

इत्यादि । तत्पञ्चात् (गी० अ०६। श्लो० २६)

ये भजन्ति तु मां भक्त्वा मयि ते तेषु चायहम् । इति
तदुपसंहारस्तस्तत्र (तैत्तिरीयसं०। अष्ट०२। प्र० ४। अनु०६)
चित्रया यजेतेतिवत् सामानाधिकरणेन भक्तिनाम्ना भजनेन
फलं भावयेदित्यर्थः । (गी०। अ०७। श्लो० १७) एकभक्तिर्विशि-
व्यते इत्यादौ भगवद्भक्तौ भक्तिशब्दस्य प्रयुक्तेन संज्ञाप्राप्नेः
भक्तिभजनयोरेकार्थताच्च । नायत्र परभक्तिः फलभावनया
विधीयते तस्या अकृतिसाध्यलेनाविधेयतात् । नचापि तस्या
निःश्रेयस्तेतुलमज्ञातं ज्ञायते (गी०। अ०७। श्लो० २३) मद्भक्ता
आन्ति मामपीत्यादिना सप्तम एव तज्ज्ञापनस्यापि प्राप्त-
तात् । किन्तु परभक्तिर्विभ्रनाशनसाधनाकाङ्क्षया कीर्तनादि-
कमेवोपकान्तं भक्तिशब्देन गौण्या वृत्त्वा हतोयान्तेन निर्दिश्य
परभजनसाधनलं तेषु विधीयते इत्यत्रार्थवादाकाङ्क्षायां
(गी०। अ०८। श्लो० २४) मयि ते तेषु चायहमिति पञ्चादन्वयः ।
अन्यथा भक्त्वा भजनं तेन च मयि स्थितिरिति वाक्यं भि-
येत । कीर्तनादिषु भक्तिसाधनलेन (तैत्तिरीयसं०। अष्ट०२।
प्र० ३। अनु०९) आयुर्वै घृतमितिवद्भक्तिशब्दो गौणः शक्य-

संखारेण सुयह इति । यदा भज्यते एभिरिति व्युत्पन्ना
तासु भक्तिशब्दः (आश्वसायनश्रौतस्मृ० । अ०६।खं०८) उद्भि-
द्धत् । अथवा (गी०। अ०७।स्मृ० १६) चतुर्विधा भजन्ते मामिति
भजनगणपाठात् स्फुटिवत् । (गी०। अ०७।स्मृ० १८) उदाराः
सर्व एवैते इत्यादार्थगणयोगदा गैणत्वमिति ॥ ५६ ॥

रागार्थप्रकीर्त्तिसाहचर्याच्चेतरेषाम् ॥ ५७ ॥

एवं हि अतम् (गी०। अ० ११। स्तो० ३६)

खाने हृषीकेश तव प्रकीर्त्या

जगत् प्रहृष्ट्यत्यनुरज्यते च । इति ।

तत्र साक्षादेवानुरागर्थलं कीर्त्तनस्य अुतम् । तत्साहच-
र्यात् (गी०। अ०८। स्त्र०१४)

सततं कीर्त्यन्तो मां यतन्तश्च दृढ़ब्रताः ।

इत्यादिनोक्तानामपि तदेव फलमिति ॥ ५७ ॥

अन्तराखे तु शेषाः स्युरुपास्यादौ च काण्डत्वात् ॥ ५८ ॥

गी०। अ०६। स्त्र०१३)

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ।

(गी०। अ०८। स्थ०२८)

ये भजन्ति तु मां भक्ता भयि ते तेषु चाप्यहम् ।

सततं कीर्त्यन्तो मां यतन्तस्तु दृढ़ब्रताः ।
 नमस्त्रियन्तस्तु मां भक्त्या नित्ययुक्ता उपासते ॥ १ ॥
 ज्ञानयज्ञेन चाप्यन्ते यजन्तो मामुपासते ।
 एकत्रेन पृथक्केन बज्जधा विश्वतोमुख्यम् ॥ इति ।

तथा ।

अनन्यास्मिन्यन्तो मां ये जनाः पर्युपासते ।
 तेषां नित्याभियुक्तानां योगज्ञेन वहाम्यहम् ॥ १ ॥ इति ।

तथा ।

यान्ति देवब्रता देवान् पितृन् यान्ति पितृब्रताः ।
 भूतरनि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ १ ॥ इति ।
 पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
 तदहं भक्त्युपहतमश्चामि प्रयतात्मनः ॥ १ ॥ इति ।

तथा ।

यत् करोषि यदश्चासि यज्ञुहोषि ददासि यत् ।
 यत् तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणम् ॥ १ ॥
 शुभाशुभफलैरेव मोक्ष्यसे कर्म्बन्धनैः । इति ।

तत्र नाशामभिधानं कीर्त्यन्तम् । भक्त्यर्थं यत्नश्चाच लौकिकोऽप्यज्ञताप्रस्तावादुक्तः । दृढ़ब्रतलं मङ्गलैकादश्युपवासाद्यनुष्ठानम् । नमस्कारः खापकर्षबोधककरश्चिरः संयोगादिव्यापारः । ज्ञानयज्ञस्तु दिधा मुख्यामुख्यभेदेन एकत्रपृथक्कविषयतया । तत्त्वाच्चिन्ता तु ध्यानमनुसृतिस्तु । यागः पूजा भगवन्तमुहिम्य यज्ञादिदानस्तु तथा विहितनिषिद्धसर्वकर्मणां

परमेश्वरे समर्पणमिति । न केवलमेतान्येवाङ्गानि । किन्तु (छां०। पृ० २२५) मनो ब्रह्मेत्युपासीत (गी०। अ० १०। स्त्रो० २१) आदित्यानामहं विष्णुरित्याद्युपासनादिशब्दकवलीकृतान्यपि भक्तिसाधनानि कुतः ब्रह्मकाण्डस्य सर्वस्यापि भक्तिसाधनप्रतिपादकत्वादिति ॥ ५८ ॥

ताभ्यः पावित्र्यमुपक्रमात् ॥ ५९ ॥

ताभ्यो गौणभक्तिभ्यः पावित्र्यमन्तःकरणमालिन्यहेतुदुरित-
च्यः स एव द्वारं कुतः (गी०। अ० ८। स्त्रो० २) पवित्रमिदमुन्त-
ममित्युपक्रम्याभिधानात् । भक्तेरन्तःकरणधर्मलात् पावित्र-
स्यान्तरङ्गत्वादिति ॥ ५९ ॥

तासु प्रधानयोगात् फलाधिक्यमेके ॥ ६० ॥

तास्वेव कीर्तनादिषु (गी०। अ० ८। स्त्रो० २६) यो मे भक्त्या
प्रयच्छति (गी०। अ० ६। स्त्रो० १४) नमस्त्रन्तम् मां भक्त्या दत्यादौ
प्रकरणादिसिद्धाङ्गभावेषु पुनर्भक्तिसंयोगकथनं प्रदृश्यभक्तीनां
तदनुष्ठाने फलाधिक्यार्थमेवेत्येक आचार्या मन्यन्ते ॥ ६० ॥

नाम्नेति जैमिनिः सम्भवात् ॥ ६१ ॥

जैमिनिराचार्यस्तु तासु गौणत्वसिद्धेः (आश्वलायनश्रौत
सू०। अ० ८। ख० ७) श्लेषेवाभिचरन् यजेतेत्यादाविव भक्त्या की-
र्त्तनेन भक्त्या दानेन परभक्तिं साधयेदिति सामानाधिकरण्य-
सम्भवाक्षामभावेनान्यार्थं तां मन्यते न फलगत्वरार्थं गौरवा-
दिति ॥ ६१ ॥

अत्राङ्गप्रवोगानां यथाकालसम्भवो गृह्णादिवत् ॥ ६२ ॥

कीर्तनमस्यादीनां सहानुष्ठानमेकैकेन वा क्रमेण वानुष्ठानमिति चयः पक्षाः । तत्राच्ये कस्त्रिचिदनुष्ठानेऽप्यन्वेष्या निः-फलत्वप्रसङ्गः द्वितीये विकल्पप्राप्तावर्द्धेक्यनियमः स्थात् । वृत्ती-यस्त्रियस्त्रार्थः । एकष्टतावन्यस्यानुष्ठानं च प्रसञ्चते गैरवात् । तस्मादेतेषां मिथ्या व्यभिचारहेतुत्वमिति यूर्वपक्षः । सिद्धान्तस्तु सर्वाण्येव साधनानि प्रमाणस्त्वात् । किन्तु सहानुष्ठाननियमो नास्ति प्रमाणाभावात् । येषान्तु गन्धपुष्पधूपदीपनैवेदादीना-मेकप्रयोगश्चवरणं तेषामेव सहानुष्ठानम् । तदितरेषान्तु यथा-कालं यथासम्भवमनुष्ठानं गृह्णत्वादाविव यथा गृह्णसाधनवरण-स्त्रियाद्वारणं कदाचिदेकदा कदाचित् क्रमशः इति नज्ज्वेता-वता वृणादीनामकारणत्वमाचाति । तस्मात् यद्यादृशदुरितच-यस्मर्थं तत् तादृशदुरितचयं कृत्वा सर्वैः स्वस्वसामर्थ्यं दर्शिते परभक्तिसिद्धिरिति तथाच गोयते (गी०। अ०७।स्त्रा०१८) ।

बन्धनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते इति ॥ ६२ ॥

ईश्वरतुष्टेरेकोऽपि बली ॥ ६३ ॥

तेषु मध्ये यः कस्त्रिदितिश्यानुष्ठानेन बलवान् भवति स एकोऽपि परमेश्वरतुष्टिं जनयित्वा परभक्तये प्रभवति बङ्गतर-शिथिलषरिचर्याभिरपि यथा नेतरः प्रभुस्तुष्टति तुष्टति चैके-नापि निर्व्यस्तीकसततकृतपादसंवाहनेन तद्वत् । कर्तव्याद्यन्य-तमेनापि दृढतरस्वेवितेन भगवत्सादाङ्गक्षिः प्राप्यते यथा (गी०। अ०१। स्त्रा०५७) ।

बुद्धियोगं समाश्रित्य मच्चित्तः षततं भव ।

मच्चित्तः सर्वदुर्गाणि मध्यसादात् तरिष्यति ॥ इत्यादि ।

तथा काञ्चादिकृतमषि कस्यचिद्दलम् । यथा (ब्रह्म पु०-
अ०८७। श्लो०१६६) ।

धायन् कृते यजन् यज्ञैस्तेतायां दापरेऽर्घ्यन् ।

यदाप्नोति तदाप्नोति कस्तौ संकीर्त्य केशवम् ॥

इत्यादिकम् । न च व्यभिचारो वस्त्रवत् प्रत्येकजन्यभक्तिं
प्रति कीर्त्तनलादिना हेतुलादिति ॥ ६२ ॥

ननु कीर्त्तनाद्वान्तरास्तिकानां सर्वेषामेव पावित्र्यं द्वार-
मुत केषाच्छिदन्यदपीत्यत आह ।

अबन्धोऽर्पणस्य मुखम् ॥ ६४ ॥

भगवत्यर्पितशुभाशुभकर्मणां खफलाजननस्त्रणवन्धाभाव
एव द्वारम् । यथोक्तम् (गी०। अ०८। श्लो०२८) ।

शुभाशुभफलैरेवं मोक्ष्यसे कर्मवन्धनैरिति ।

अर्पणमन्त्रोऽपि पुराणान्तरे ।

कामतोऽकामतो वापि यत् करोमि शुभाशुभम् ।

तत् सर्वं त्वयि संन्यस्तं तत्प्रयुक्तः करोम्यहम् ॥ इति ।

न चैवं खातन्यप्रसङ्गः तत्करणवलेन पापाचरणाभावस्यापि
तदङ्गत्वात् । यथा स्मृतिः । न वेदबलमाश्रित्य पापकर्मरतिर्भ-
वेदिति । तस्मात् पावित्र्यं तदितरविषयमेवेति । अत्र शुभं
कर्म खाश्रमविहितनित्यनैमित्तिकात्मकं बोध्यम् । सम्यगाश्र-
मपरिपालनाद्वच्छोकादिफलं तपाप्नौ मुक्तये विश्वमः स्वादि-

त्यादिबन्धः । ब्रह्माण्डपर्तिं तु तत्रचिह्निः । एवं कामाज्ञानकृ-
तकाम्यकर्मपापयोरपि पश्चादपर्णे फलाभाव एव इति ॥ ६४ ॥

अथ गौणीवेव विशेषस्थित्यते तत्र श्रुतिसूत्रितमध्ये अत्य-
रूपमुच्यते यथा (क्षा०। पृ० ६०) य एषोऽन्तरादित्ये हिरण्मयः
युरुषो दृश्यते हिरण्यमनुर्हिरण्यकेण इत्यादि । तथा (नार-
दपञ्चरात्रे । पट्टे० १। स्नो० ७१) ।

ध्येयः सदा सविद्वमण्डसमध्यवर्ती ।

नारायणः सरसिजासनसन्निविष्टः ॥

केद्यूरवान् मकरकुण्डलवान् किरीटी ।

हारी हिरण्मयवपुर्दृष्टशङ्खचक्रः ॥ १ ॥

इत्येवमादि । तत्र किमेवंविधेष्वेव धामनियमः पूर्णप्रादुर्भा-
वादौ वा यथाश्रुतेष्विति । तत्र ध्येयस्तरूपश्रवणान्नियमप्राप्ताव-
च्यते ।

ध्याननियमस्तु दृष्टसौकर्यात् ॥ ६५ ॥

ध्याने ध्येयनियमकथनं दृष्टार्थं नानाविषयते चिन्तविच्छे-
पसम्भवात् । तस्मात् सौकर्यार्थमेव तत्कथनं ज्ञेयम् । अदृष्टार्थते
विकल्पादिप्रसङ्गात् । तस्माद्यथाश्रुतेषु व्यवस्था । अत एव गो-
पीनां शिष्टुपालादेष्व तन्नियममन्तरेणैव ध्यानस्य दुर्लभं फल-
मुपलभ्यमिति ॥ ६५ ॥

तद्यजिः पूजायामितरेषां नैवम् ॥ ६६ ॥

(गी०। अ० ६। स्नो० २५) यान्ति मद्याजिनाऽपि मामित्यत्र
अजि. किं प्रसिद्धज्योतिष्ठोमादिविषयः किंवा पूजावचन इति ।

तत्रायं अजिः पूजायामेव प्रयुक्तः कुतो ज्ञायते विष्णुं पूज-
येदित्यादिना नित्यकाम्यपूजा तादर्थ्ये विहिता तस्याः परभ-
स्त्रङ्गलमाचमत्र विधीयते तेज तादर्थम् । इतरयागानां तु न
तादर्थं श्रुतं तेषामोश्वरोऽस्त्रकलं भक्तिसंयोगस्त्राभयं विधातव्य-
मिति वाक्यभेदः स्यात् । अथ विष्णवे उरुक्रमाय सूते चरुमि-
त्यादिविहितस्य भक्तिसंयोगोऽस्त्रितिचेत् सत्यम् । काम्यानां
तत्पत्तेनैव निराकाङ्क्षात् । जीवनमाचनिमित्तकनित्यपूजा-
यास्तु भक्तिसंयोगविधौ बाधकाभावात् नित्यले सततोप-
स्थितिस्त्राघवाच्चेति । अत एव मोक्षधर्मे हिंसायुक्तधर्मनि-
द्यायाम् । (महाभार०। शा०। अ० २६५ । पृ० ६६६ । स्त्रा० ६४७०) ।

सर्वकर्मस्त्रहिंसां हि धर्मात्मा मनुरब्रवीत् ।

करमरागा हि हिंसन्ति बहिर्विद्यां पश्चून् नराः ॥

विष्णुं ये चाभिजानन्ति धर्मादेव अजन्ति ते ।

पाचसैः सुमनोभिस्त्र तथापि यजनं स्तुतम् ॥ ६६ ॥ इति ।

अथ पूजाप्रस्तावादधिकरणचयम् ।

पादोदकं तु पाद्यमव्याप्तेः ॥ ६७ ॥

एवं स्मर्यते । (नृसिंह पु०। अ० ५८ । स्त्रा० ४६)

गङ्गाप्रयागगयपुष्करनैमिषाणि ।

पुण्यानि यानि कुरुजाङ्गलयामुनानि ॥

कालेन तीर्थस्त्रिलानि पुनन्ति पापान् ।

पादोदकं भगवतः प्रपुनाति सद्यः ॥ १ ॥

इत्यच तत् किं पादसंयुक्तं जलं पादोदकमुत पादे दत्तको-

त्सृष्टं जलम् । तत्र पाद्यमेव पादोदकं कुतो ज्ञायते अन्य-
चाऽव्याप्तिप्रसङ्गात् । तथाहि भगवतः साक्षात्पादसम्बन्धे न
सम्भवति । नाथवतारदारा । तस्याप्यनुष्ठात्रसन्धिधानास-
भवात् । किन्तु पूजाधिष्ठानप्रतिमापादसम्बन्धादुपचारस्त्रापि
प्रतिष्ठितायाः अप्रतिष्ठितायासु पूजार्थमावाहने वति तथाच
शालियामशिलाद्यधिष्ठाने पादाभावे तत्र स्थास् । तच्चैव व्या-
प्त्यनुरोधात् पाद्यमेवासु प्रतिमाद्यत्यन्तव्यवक्षितसम्बन्धकल्प-
नाप्रसङ्गात् ॥ ६७ ॥

स्वयमर्पितं ग्राह्यमविशेषात् ॥ ६८ ॥

पूजायां भगवते इत्तनैवेद्यगिर्माल्यादिकं वैष्णवं सालतेभ्य
इत्यादिना प्रतिपाद्यत्वेन विहितं तदिह सालतस्वाविशेषादेव
भगवद्भक्तेन स्वयमपि याह्वां भोजनधारणादिना स्वोपकार्यमि-
त्यर्थः । स्वयमपि यहणे प्रतिपत्तिः सिद्धिति । धर्मशायन्तु
वर्जनीयमेव अथा अग्न्याद्युद्देशेन त्यक्तपुरोडाशस्यापि
उत्तरार्हात् स्थिष्टृतमवद्यति यजमानपञ्चमाः पुरोडाङ्गं भक्त-
यन्तोति प्रतिपत्तिस्तथेदमपि वचनादेव । अन्यथा सालतेभ्यो-
ऽपि न प्रतिपादयेत् परद्रव्यत्वात् । वचनादिति चेन नहि
वचने स्ववर्जनमुक्तम् । अथ ब्राह्मणेभ्यो दद्यादित्यादिना ब्रा-
ह्मणलादात्मनेऽपि दानप्रसङ्गादितिचेन दानस्य स्वस्वत्वधंसेन
परस्वलापादानरूपत्वात् । नच्चैव प्रतिपत्तौ युक्तं पुरोडाश-
स्यापि यजमाने प्रतिपत्तिदर्शनात् क्रयादिवत् प्रतिपत्तिरपि
स्वत्वापादिकैव । तदेवं यत्रान्यसालताऽसंपत्तिस्त्रत्र स्वयं यहणे-

नाथवैगुण्णं परिहार्यमेव । तथा स्थं दत्तपाद्यादिधारणेऽपि
ज्ञेयमिति । किञ्च (गी०। अ० ३। स्नो० ११) तैर्दत्तामप्रदायैभ्यो
यो भुज्ञे स्तेन एव स इत्यत्र समानकर्त्तव्यात् स्तत्वधंसे समा-
नकर्मलप्रतीतेः । क्वाचमभिव्याहृतनन्तः सामानाधिकरणेना-
व्यात् तैर्दत्तानित्यत्र तत्त्वातीयपरत्वे मानाभावात् । तस्मा-
द्वाधकं विज्ञा देवेभ्यो दत्तमपि भोक्तव्यमिति श्वेषम् ॥ ६८ ॥

निमित्तगुणाव्यपेक्षणादपराधेषु व्यवस्था ॥ ६९ ॥

(बराहपुराणे । अ० १२ ४ स्नो० ४) देवपूजापराधास्ते दाचिं-
शत् परिकीर्तिताः । इत्युपक्रम्य दाचिंशापराधास्तत्त्वाथ-
श्चिन्तन्ति च विहितानि तत्र किं सर्वापराधवर्जनं पूजाङ्गमुतं
केषांचिद्वर्जनमङ्गं केषांचित्तं बुद्ध्यार्थं दत्ति । अत्रोच्यते (बराह-
पु०। अ० १२४। स्नो० ६५)

अकर्मणे पुष्पेण यो मामर्चयते नरः ।

पतनं तस्य वक्ष्यामि तच्चृणुष्व वसुन्धरे ॥ १ ॥ इत्यादि ।

तत्राकर्मणानां पुष्पाणां पर्युदस्तत्वात् पूजाङ्गत्वम् । किन्तु
पूजाङ्गमप्रयोगमध्ये भ्रमरदिनार्पणे कृते तन्निमित्तमपेक्ष्य प्राय-
श्चिन्तम् । यत्र तु (बराहपु०। अ० २५। स्नो० ३६) अदत्ता गन्ध-
माल्यानि धूपं यो मे प्रयच्छतीत्यनेन पूजाङ्गमभङ्गापराधे तत्त-
त्वमस्य पूजाङ्गत्वादङ्गवैगुण्णपरिहारत् तत्वायश्चिन्तस्याङ्गत्वं द्र-
ष्टव्यम् । यत्र पूजामन्तरेण (बराहपु०। अ० १२५। स्नो० १)
दत्तकाष्ठमखादित्वा यस्तु मामुपर्यन्तीत्यादि श्रुतं तत्र व्यक्त-
मेव पुरुषार्थत्वमिति व्यवस्थैरेति ॥ ६९ ॥

एवं पूजाया भक्तिसंयोगसिद्धौ (गी० अ० ८। श्लो० २६) पत्रं पुष्टं फलं तोयमित्यनेन भगवदुद्देश्यकदानमात्रस्य भक्त्यङ्गलविधिरित्याह ।

पत्रादेर्दानमन्यथा हि वैशिष्ट्यम् ॥ ७० ॥

यद्यदिष्टतमं लोके यज्ञान्यद्यितं गृहे ।

तत् तद्द्वि देयं प्रीत्यर्थं देवदेवाय चक्रिणे ॥

इत्यादिना प्राप्तस्य भगवदुद्देश्यकसर्वदानस्य भक्त्यङ्गलविधिः । अन्यथा पत्रादिच्चतुष्टयविशिष्टदानमेव स्थात् । प्रत्येकविधौ वाक्यभेदः । तस्मात् पत्रादिशब्देन प्राप्तं दानमनुस्य (तैतिरीय सं०) उपव्ययत इत्यनेन नित्योपवीतस्य दर्शाङ्गलवदङ्गलविधिरेव युक्त इति ॥ ७० ॥

सुकृतजत्वात् परहेतुभावाच्च क्रियासु श्रेयस्यः ॥ ७१ ॥

ता भक्तयः सर्वकर्मसु श्रेयस्य एव कुतः परभक्तिहेतुत्वात् इतरधर्मजन्यत्वाच्च यथा (गी० अ० ४। श्लो० १०। ११)

बहवो ज्ञानतपसा पूता मङ्गावमागताः ।

ये यथा मां प्रपद्यन्ते तांस्त्रैव भजान्यहम् ॥ इति ।

भावशब्दस्य भक्तौ प्रयुक्तः ।

गङ्गाजसे किं न वसन्ति मत्याः ।

देवालये पञ्चिगणा वसन्ति ॥

भावोऽन्नितासे न फलं सभन्ते ।

तीर्थाङ्ग देवायतनाच्च मुख्यात् ॥ इत्यादौ ।

तथा (गी० अ० ७। श्लो० १६)

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ॥ इति ।

अत्र पूर्वसुकृतजलाङ्गकीनां तासेभ्यो मुख्याः ।

एतेन भक्तिमीमांसायां विचारो युज्यते न कर्ममीमांसायामित्युक्तम् ॥ ७१ ॥

ननु भक्तानां न गौणमुख्यभावस्थास्ति (गी०।अ०।३।स्तो।६)

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आत्मो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ इति ।

चतुर्णां तु ख्यवदभिधानं किं कृतमित्यत आह ।

गौणं चैविध्यमितरेण स्तुत्यर्थत्वात् साहचर्यम् ॥ ७२ ॥

गौणं चैविध्यमेव तासां मुख्येन साहचर्यश्रवणं तु स्तुत्यर्थम् । यथा राजसमभिव्याहारेणामात्यानाम् । एवम् पापक्षयविपदुद्धारादिनिमित्तं स्मरणकीर्तनाद्यार्त्तभक्तिः ज्ञानार्थैयज्ञाद्याचरणं जिज्ञासेभर्त्तकिः । यथाच (वृहदा०प०८०८६) तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेनेत्यादि । तथा (गी०।अ०।१।स्तो।४८)

स्वकर्मणा तमभर्त्य षिद्धिं विन्दन्ति मानवाः । विष्णुप०।-अ०।३।अ०।३।स्तो।०।६)

न चलति निजवर्णधर्मतो यः ।

सममतिरात्मसुहृदिपक्षपते ॥

न चरति न च हन्ति किञ्चिदुच्चैः* ।

स्थितमनसं तमवेहि विष्णुभक्तम् ॥

* स्थितमनसैमति पठान्तरम् ।

इत्यनेन सख्यवर्णाश्रमविहितवेदानुवचनादीनां ज्ञानार्थ-
मनुष्ठानं जिज्ञासा भक्तिः । अर्थार्थिता भक्तिरपि दिधा तचै-
का परभक्त्यर्थं क्रियमाणा पूर्वोक्ता राज्यस्वर्गाद्यर्थं क्रियमाणा
च कीर्त्तनादिरूपाऽपरा । यथा (विष्णुपु०।अ०३।अ०७।स्त्र०३)

भौमान् मनोरथान् कामान् स्वर्गिवन्द्यं परं पदम् ।

प्राप्नोत्याराधिते विष्णो निर्वाणमपि चोक्तमम् ॥ इति ।

तत्र निर्वाणप्राप्तिः परभक्तिदारेति परभक्तिप्रयोजनार्थिता
(गी०।अ०८।स्त्र०१८) ये भजन्ति च मां भक्त्या मयि ते तेषु
चायहमित्यनेन सहैकवाक्यत्वात् । यत्तु भागवते (स्कन्ध०।अ०-
ध०।स्त्र०१२।१२३)

अवणं कीर्त्तनं विष्णोः स्मरणं पादसेवनम् ।

अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥

इति पुंसार्पिता विष्णो भक्तिस्वेनवस्त्रणा । इति ।
तदेतेष्वेव यथायथमन्तर्भावनीयम् । तदेवमुपाधीनामेषामुपधे-
यसाङ्गर्थेऽपि न दोष इति ॥ ७२ ॥

ननु कीर्त्तनादीनामङ्गले कथमार्थादिषु प्राधान्यं घटते
इत्यपेक्षायामुच्यते ।

वह्विन्नरस्यमुभयमवेष्टिसववत् ॥ ७३ ॥

स्मरणकीर्त्तनादीनां परभक्त्यङ्गतया तदन्तर्गतत्वमनारभ्य
फलान्तरश्रवणात् तर्द्धाहम्भावेनोत्कर्षीऽपि । यथा राजसूया-
न्तर्गतायवेष्टिः प्रधानापि अनारभ्य फलान्तरसम्बन्धात् तत-

उत्कृष्टते । यथावा उहस्तिसवः क्वचित् प्रधानमपि वाच्ये-
याङ्गं तद्वत् प्रमाणसत्त्वासत्त्वाभ्यां विशेषात् । एवं

प्रमादात् कुर्वतां कर्म प्रच्यवेताध्वरेषु यत् ।

सारणादेव तद्विष्णोः सम्यूर्णं स्वादिति श्रुतिः ॥

इत्यनेन सर्वकर्मणां नैमित्तिकाङ्गतेनापि प्रवृत्तेः । स्वभा-
वाङ्गलं स्वर्गादिफलाय प्राधान्यं च न विरह्मिति ॥ ३३ ॥

इदानीमार्त्तभक्तौ विशेषस्थित्यते ।

सूतिकीर्त्येः कथादेश्वार्त्तीं प्रायस्थित्तभावात् ॥ ३४ ॥

सारणकीर्त्तनकथानमस्त्वारादीनामार्त्तभक्तौ निवेशस्तत्त-
त्यापक्षतनरकार्त्तिमतां तत्तत्यापक्षयहेतुलेन कथनात् यथा
(विष्णुपु० । अ० २ । अ० ६ । स्तो ० ३१ । ३३)

पापे गुरुणि गुरुणि सघूनि च सघुन्यपि ।

प्रायस्थित्तानि मैत्रेय जगुः स्वायंभुवादयः ॥ १ ॥

प्रायस्थित्तान्यशेषाणि तपःकर्मात्मकानि वै ।

यानि तेषामशेषाणां कृष्णानुस्मरणं परम् ॥ २ ॥

तथा (विष्णुपु० । अ० ६ । अ० ७ । स्तो ० ६)

यन्नामकीर्त्तनं भक्ष्या विलायनमनुक्तमम् ।

मैत्रेयाश्वेषपापानां धात्रुनामिव पावकः ॥

एवं (महाभार० । अ० १ । मोक्षध० । अ० ३ ४ ५ । स्तो ० १ ३ ३ ० ५ ।

१३३० ६)

सर्वाश्रमाभिगमनं सर्वतोर्धावगाहनम् ।

न तथा फलदं सौते नारायणकथा यथा ॥

पाविताङ्गाः स उद्वृत्ताः श्रुतेभासादितः कथाम् ।

नारायणाश्रया पुण्ड्रं सर्वपापप्रणाशिनीम् ॥ इत्यादि ।
तस्माद्युक्तमात्तैः निवेदनमिति ॥ ७४ ॥

भूयसामननुष्ठितिरितिचेदाप्रयाणमुपसंहारान्महत्वपि ॥ ७५ ॥

स्थादेतत् । न्यायविरोधादेतद्वचनानां खल्पपापविषयत्वमेव
युक्तम् । अन्यथा भूयः क्लेशसाधानामननुष्ठानखल्पणमप्राभाष्य-
मितिचेन्न तेषामामरणमुपसंहारस्मरणात् क्लेशाधिक्यात् । यथा
(विष्णुपु० । अ० २ । अ० ६ । श्लो० १८)

तस्माद्दृश्निर्गं विष्णुं संस्मरन् पुरुषो मुने ।

न चाति गरकं दुद्धः संक्षीणाखिलकल्पयः ॥

इत्यनेन सातत्योपसंहारात् । उपक्रमोपसंहारयोरेकार्थ-
त्वादिति भावः । नचोपक्रमे कालः श्रूयते येन तद्विरोधादु-
पसंहारस्य भिन्नार्थतापि भवेत् । तथाच क्लेशसाम्यादितरेषां
नाननुष्ठानमप्राभाष्यम् (विष्णुपु० । अ० २ । अ० ६ । श्लो० ३५) प्रात-
र्निश्चित्त तथा सन्ध्यामध्याह्नादिषु संस्मरन् इत्येतद्वयुत्यानुवाद-
एव । नायनुतप्ताधिकारिकमिदम् । (विष्णुपु० । अ० २ । अ० ६ ।
श्लो० ३४)

कृते पापेऽनुतापो वै यस्य पुंसः प्रजायते ।

प्रायश्चिन्तन्तु तस्यैकं हरिसंस्मरणं परम् ॥

इत्यस्यापि सर्वप्रायश्चिन्ताङ्गानुतापस्यानुवादत्वादेकमित्य-
स्यापि प्रायश्चिन्तान्तरनैरपेक्ष्यस्य न्यायप्राप्तस्यानुवादः । अन्यथा
वाक्यानि भिद्येरन् विशिष्टविषयात्म भवेयुः । अतो चक्षुब्दान्त-

र्गतत्वाद्यथायथमनुवादत्वान्वार्थवादत्वं पूर्ववाक्यानाम् । अत एवान्यत्रापि (विष्णुपु० । अ० ३ । अ० ७।स्तो० ३ । ४ । ५)

किञ्चरा दण्डपाशौ वा न यमो न च यातनाः ।
समर्थास्तस्य यस्तात्मा केशवास्तम्बनः सदा ॥
चक्रायुधस्य नामानि सदा सर्वत्र कीर्तयेत् ।
नाशौचं विद्यते तस्य स पवित्रकरो यतः ॥
इत्यादिभिः सातत्यमुक्तमिति ॥ ७५ ॥

लघ्वपि भक्ताधिकारे महत्त्वेपकमपरसर्वद्वानात् ॥ ७६ ॥

लघ्वपि सहृतस्मरणकीर्तनादि महतामपि पापानां चेपकं नाशकं भवति । यतो भक्ताधिकारे प्रायश्चिन्तान्तराणां सर्वेषां त्यागलक्षणद्वानिप्रतीतेरित्यर्थः । यथा गीतम् (गी० । अ० १८।स्तो० ६६)

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि माशुचः ॥ इति ।

अत्र हि न काम्यकर्मत्यागपूर्वकत्वमर्थः काम्यत्यागे पापाभावात् किं भगवता मोक्षणीयम् । अथ पापान्तरं नाशं काम्यत्यागस्यादृष्टार्थलापन्तेः नित्यनैमित्तिकयोरपि त्यागपूर्वकता न तस्यार्थः तद्योस्त्वागे यदि विधिरस्ति न ततः पापं किं मोक्षणीयम् । अथ नाशोति वाच्यम् । मैवम् । एवं वाक्येनैव तद्विधानात् पापाजनकत्वात् । अथ सर्वधर्मान् परित्यज्येत्यनेन संन्यासिनमनूद्य तदधिकारिकमिदं तेषामवकोर्णादिप्रायश्चि-

न्नादिस्मरणात् तैः सह विकल्पप्रसङ्गात् पूर्ववन्नहतामननुष्ठानं
च स्थात् । न च सातत्येन तद्वाषपरिहारः ।

महापातकयुक्तोऽपि धायन्निमिषमच्युतम् ।

पुनरुपखी भवति पञ्चपावनपावनः ॥

इत्यादिना लघुनोऽपि महत्क्षेपकलात् । किञ्च संन्यासा-
श्रमस्यासन्निधानेन बुद्ध्यनारोहात् । तस्माद्यथा लोके सर्वान् वि-
हाय मां भज क्लेशांसे नाशयिष्यामीत्यत्र क्लेशनाशकान्तरहानिः
प्रतीयते । तथान्तरपापनाशकान्तरत्यागोऽवगम्यते वाक्यादेव ।
एतेन कथंचित्संन्यासविधायकेन सहैकाध्यायपाठेऽपि न तद्वि-
षयकलं प्रकरणसन्निधानयोः सबलत्वात् । किञ्चाच्चिन्मध्याद्ये ।
(गी०।अ०१।पा०२) काम्यानां कर्मणां न्यासं संन्यासं कवयो
विदुरित्यादिना काम्यकर्मत्याग एवोक्तो न संन्यासाश्रमः एवम्
प्रायस्त्रित्तान्तरत्यागसङ्गल्पेन केवलभगवन्नामादिभिरार्ति-
यस्तर्तुमिच्छति तदधिकारिकमेव मक्षत्स्मरणादि । तथाच
भिन्नाधिकारादूषणानां न समुच्चितिः । नापि क्लेशभयाद्यूय-
सामननुष्ठानम् । (गी०।अ०१।पा०२)

दुःखमित्येव यत् कर्म कायक्लेशभयात् त्यजेत् ।

स द्वला राजसं त्यागं नैव त्यागफलं सम्भेत् ॥

इत्यनेन तादृशसंन्यासस्य हेयलात् । (विष्णुप०।अ०६।-
अ०७।पा०१०)

कल्पिकल्पमत्युग्रं नरकार्त्तिप्रदं नृणाम् ।

प्रयाति विलयं सद्यः सक्षाद्यत्तानुसंस्थते ॥ इत्यादि ।

तदधिकारपरम् । एवम् (गो०। अ०६। आ०३०। ३०। ३१)

अपिचेत् सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्त्यः सम्यग्यवसितो हि सः ॥

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥

इत्यनेन तथा (नृसिंहपु०। अ० दा० २८। २८। २८)

नारकाः कृष्णकृष्णेति नारसिंहेति चुक्रुशुः ।

इति संकीर्तिं विष्णुव्वारकैर्भक्तिपूर्वकम् ।

नारक्षो यातनाः सर्वास्तेषां नष्टा महात्मनाम् ॥

इत्यादिना च भक्त्यधिकारः सुव्यक्त इति । अत्र कीर्तन-
ख्याचारणत्वमाचमिह प्रतीतम् । न तु प्रथमान्तपदेनेत्यादिनि-
यम इति ॥ ७६ ॥

तत्स्थानत्वादनन्यधर्मः खले वालीवत् ॥ ७७ ॥

(विष्णुपु०। अ०२। अ०६। आ०३४) प्रायश्चित्तं तु तस्मैकं
हरिसंस्मरणं परमित्यादौ नामाऽतिदेशेन प्रायश्चित्तान्तरध-
र्मस्तु न मन्त्यः । प्रायश्चित्तस्थानत्वात् तत्स्थाने तदिधा-
नादित्यर्थः । अथा (आश्वस्त्रायतश्रौतसू०। अ०६। खं०७) खले
वाली यूपो भवतीत्यत्र पशुनियोजने यूपकार्यं खले वालीवि-
धिरिति । न यूपधर्मस्थाष्टास्त्रिकरणादेः प्रसङ्गस्तददत्तं न खलो-
मादिवपनानां प्रायश्चित्तधर्माणामप्राप्तिरिति । न कीर्तनादेरपि
पापच्यहेतुत्वात् प्रायश्चित्तमेवेति वाच्यम् ।

प्रायो नाम तपः प्रोक्तं चिन्तं निश्चय उच्यते ।

तयोर्निश्चयसंयुक्तं प्रायश्चित्तमिति स्मृतम् ॥

इत्यनेन तपोरूपे प्रायश्चित्तशब्दो मुख्यः अन्यत्र गौण इति
ध्येयम् ॥ ७७ ॥

अथाङ्गानां प्रधानाधिकरणैवत्यात् तदधिकारश्चिन्त्यते ।

आनिन्द्ययोन्यधिक्रियते पारम्पर्यात् सामान्यवत् ॥ ७८ ॥

निन्दितचाण्डालादियोनिपर्यन्तं भक्तावधिक्रियते संसार-
दुःखजिहासाया अविशेषात् । अथ वेदाध्ययनानधिकारात्
कथमत्रैवर्णिकानां स इतिचेत् तत्राह पारम्पर्यादिति । (पूर्व-
मीमांसासू० । अ० १।पा० १।सू० २) चोदनालक्षणोऽर्थो धर्मः
(उत्तरमीमांसासू० । अ० १।पा० १।सू० ३) शास्त्रयोनिलादिति-
न्यायादलौकिकोऽर्थः श्रुत्यैकसमधिगम्य इत्यत्र न विप्रतिपद्या-
महे । किन्तु स्वीशूद्रादीनामितिहासपुराणादिद्वारा चाण्डा-
लादीनां च सत्याचारवदुपदेशपारम्पर्येण ज्ञानमपि श्रुतिमू-
खमेव भवति । यथा तेषां सामान्याऽहिंसाधर्मादिज्ञानम् ।
अन्यथा तदसिद्धिप्रसङ्गादिति ॥ ७८ ॥

अतो ज्ञाविपक्वभावानामपि तज्जोक्ते ॥ ७९ ॥

यतः सर्वाधिकारोऽतः खलु येषामत्र परभक्तिर्विपक्वभावं
न गता तेषां श्वेतद्वीपे भगवत्स्त्रोक्ते परभक्तिसाधनानुष्ठानं
स्मर्यते । यथा (महाभार०।शां०।मोक्षधर्मै । नारायणीये ।
अ० ३।३।पास्त्रो० १२७७८॥१२७७९)

जीरोदधेऽन्तरतः श्वेतद्वोपो महाप्रभः ।
 तत्र नारायणपरा मानवास्त्रवर्चसः ॥
 एकान्तभावोपगतास्ते भक्ताः पुरुषोन्तमे ।
 इत्याद्युपक्रम्य तेषां परभक्तिसाधनानुष्ठानं श्रुतम् । (महा-
 भार० । अ० ० । मोक्षधर्मै । अ० ३३ आ० १२७८१२७४२)
 सहितास्त्राभ्यधावक्तस्तस्ते मानवा द्रुताः ।
 छतास्त्रस्तिपुटा इष्टा नम इत्येव वादिनः ॥
 ततो विवदतां तेषामश्रीवं विपुलध्वनिम् ।
 बस्तिः किञ्चोपक्रियते तस्य देवस्य तैर्नरैः ॥
 इत्यादि । तस्मात् सर्वत्र तदधिकार इति । अत एव (उत्त-
 रमीमांसाद्य० । अ० १। पा० ३। सू२६) तदुपर्यपि बादरायणेन
 सम्भवादिति सूचितम् ॥ ७८ ॥
 अथ विपक्षभावानामपि कथं न तस्माक इत्युपोद्वातेनोच्यते ।

क्रमैकगत्युपपत्तेस्तु ॥ ८० ॥

तु स्त्रागतशङ्काव्यवच्छेदार्थः । नारायणोय एव श्रूयते (महा-
 भार० । अ० ० । अ० ३४६ । आ० १३३८) येऽतिनिष्कलुषा लोके
 पुण्यपापविवर्जिता इत्युपक्रम्य आदित्यमण्डलदारा अनिरुद्ध-
 प्रद्युम्नसंकर्षणवृहक्रमेण गतिमभिधायाभिहितम् । (महाभा-
 र० । अ० ० । अ० ३४६ । आ० १३३८ । अ० १३३८ । अ० १३३८ ।)

समाहितमनस्कास्तु नियताः संयतेन्द्रियाः ।
 एकान्तभावोपगता वासुदेवं विश्वन्ति ते ॥ इति

क्रमगत्यभिधानम् । तथा पश्चादुक्तम् । (महाभार०। शां०।-
मोक्षधर्मै। अ० ३५०। स्ना० १३५४। दा० १३५४। १३५५०) ।

ये तु दग्धेन्वना लोके पुण्यपापविवर्जिताः ।

तेषां त्वयाभिनिर्दिष्टा पारं पर्यक्रमाङ्गतिः ॥

चतुर्थ्यां चैव ते गत्यां गच्छन्ति परमं पदम् ।

नूनमेकान्तधर्मैऽयं श्रेष्ठो नारायणप्रियः ॥

अगत्वा गत्यस्तिस्तो यद्गच्छन्त्यव्ययं हरिम् ।

इत्येकगत्यभिधानं च पक्षभक्तिविषयत्वेनोपपद्यते । अन्यथा
विरोधात् तस्मादपक्षविषयस्तस्तोकलाभ इति ॥ ८० ॥

उत्क्रान्तिसृतिवाक्यशेषाच्च ॥ ८१ ॥

उत्क्रान्तौ (गी०। अ० ८। स्ना० १०) अत्था युक्तो योगबलेन
द्वैतेत्युपक्रम्य (गी०। अ० ८। स्ना० ११) ।

श्रोमित्येकाच्चरं ब्रह्मा व्याहरन् मामनुस्मरन् ।

यः प्रयाति त्वजन् देहं स याति परमां गतिम् ॥

इत्युक्तम् । तत्त्वं वाक्यशेषः । (गी०। अ० ८। स्ना० १४) ।

अग्निर्ज्यातिरहः शुक्रः षण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्मा ब्रह्मविदो जनाः ॥ इति
क्रमाङ्गतिः श्रुता । तथा । (गी०। अ० ८। स्ना० १६) ।

आब्रह्मभुवनास्तोकाः पुनरावर्त्तिनोर्ज्ञुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥

इतिवाक्यशेषे लोकोपक्रमादुपशब्दमहिक्षा च तत्पुमोपलो-

कप्राप्तिरविपक्षभावानामेव युक्ता विपक्षभावस्य न तस्माकग-
मनमपि फलं युज्यते तत्पत्तस्याक्षयित्वात् तस्माके साधनान-
नुष्टानश्ववणाच्च । किञ्च अविपक्षभक्षेत्स्त एव क्रमसुक्रियिद्वौ
तत्कालीनस्मरणविधिवैयर्थ्यप्रसङ्गात् । नच तेन परभक्षिसमु-
च्चयो घटते । (गो०। अ०। दा०। स्त्रा०। २१) पुरुषः स परः पार्थ
भक्ष्या लभ्यस्वनन्ययेत्यन्यनिरपेक्षमोक्षसाधनलावगते । तस्मात्
तस्माकेऽप्यधिकारः । भारतभूमेष्टु (विष्णुपु०। अ०२। अ०३।
स्त्रा०। ५४) ।

न खल्वन्यत्र मर्त्यानां भूमौ कर्म विधीयते ।

इत्यनेन कर्मात्पत्तिर्हेतुतैव । भक्षिस्तु न कर्मात्पत्तिकेत्युक्तं
प्राक् तदङ्गानामप्राप्तिः स्वादितिचेत्र प्रधानप्राप्तिवेवाङ्गप्रा-
प्तिर्विषादस्यपतियागाङ्गवदिति । शृद्रादीनां तु वैदिकमन्त्र-
जकर्मनिवृत्तिर्हेतु स्मरणकीर्तनादेभक्षिसाधनस्येति तावतैवा-
धिकारसिद्धौ न विद्याप्रयुक्तिकल्पना युक्ता ॥ ८१ ॥

अस्तु तर्हि महापातकिनामपि परभक्षावेवाधिकार-
स्तथा तदङ्गाङ्गवेदानुवचनादावपीत्यत आह ।

महापातकिनां त्वार्ता ॥ ८२ ॥

पतनहेतुपापरतानां च पुनरार्त्तिभक्षावेवाधिकारः प्रा-
यश्चित्तवन्नान्यत्र तत्यापक्षयस्य सर्वापेक्षयाऽभ्यर्हितत्वात् भुज्ञानो
वर्द्धयेत् पापमित्यादिना । तदपगमे तु सुतरामधिकारसि-
द्धिः ॥ ८२ ॥

अथैकान्तिकप्रस्तावात् सर्वधर्मः किं परभक्तिर्भिन्न इति
अहोपशाश्वोमपाकरोति ।

सैकान्तभावो गीतार्थप्रत्यभिज्ञानात् ॥ ८३ ॥

सा परा भक्तिरेवैकान्तभावो नान्यः कुतः गीतार्थेन प्र-
त्यभिज्ञाश्रवणात् । यथा नारायणीय एव (महाभार०।शां०।
मोक्षध०।च० ३५०।स्न० १३५४।५२।५४)

सहोपनिषदो वेदान् ये विप्राः सम्यगस्थिताः ।

पठन्ति विधिमास्याय ये चापि यतिधर्मिणः ॥

ततो विशिष्टां जानामि गतिमेकान्तिनां नृणाम् ।

केनैष धर्मः कथितो देवेन उषिष्णाथवा ॥

इति प्रश्ने प्रत्युत्तरम् ।

समुपोऽेष्वनीकेषु कुरुपाण्डवसेनयोः ।

अर्जुने विमनस्के वै गीता भगवता स्त्रयम् ॥ इति ।
तस्मादेकान्तिता परभक्तिरिति ॥ ८३ ॥

अथ गौण्योऽपि साच्चान्मुक्तिं जनयन्तु को दोषस्तत्राह ।

परां कृत्वैव सर्वेषां तथाह्नाह ॥ ८४ ॥

परां भक्तिं कृत्वैव सर्वेषां मुक्तावुपयोगः । तथाहि सहे-
तुकं भगवानाह (गी०।च० १८।स्न० ६८ ।

य इदं परमं गुह्यं मङ्गलेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मासेवैश्वत्यसंशयम् ॥ इति ।

तत्रैतद्वूर्ध्मस्योपदेशफलमपि ब्रह्मभावापन्निरत्येवार्थसिद्धौ

भक्तिं मति परां कृत्वेति किमर्थमाह । तस्या मोक्षसाधनत्वेन
श्रुतत्वात् । अत एवोपरिचरवस्त्रोः (महाभार०। शं०। अ०१७।
स्त्रो०१२७१८) आत्मराज्यं धनं चेत्यादिना परमेश्वरानुरक्षि-
रूपाया भक्तेर्लिङ्गं प्रदर्शितमिति खतः प्रयोजनत्वाभावात् ।
तस्यात् सर्वेषां मुक्तिहेतुत्वेन श्रुतानां परभक्तिजननेन मुक्ता-
वुपयोग इत्यभिप्राय उक्तोयत इति । नचोभयजनकत्वं तस्य
कर्मत्वेन मोक्षाजनकत्वात् । एव इष्टार्थता भवति वाक्यस्ते-
ति ॥ ८४ ॥

इत्याचार्यखप्नेश्वरविद्वरविरचिते शाष्ठिल्लिंगतस्तुत्रीये
भाष्ये द्वितीयाध्यायस्य द्वितीयमाङ्किकम् ॥ * ॥

समाप्तश्वाध्यायः ॥ ९ ॥

भजनीयोक्तमत्वेन भक्तेरक्तमता यतः ।

भक्ततङ्गावतस्याच्च भजनीयो निरूप्यते ॥ १ ॥

भजनीयेनाद्वितीयमिदं कृत्स्नस्य तत्वरूपत्वात् ॥ ८५ ॥

ज्ञानाधीना ज्ञेयसिद्धिरिति तत्सेषु निर्णयः ।

ज्ञानं सत्त्वा न सा जातिर्जात्यादै तदसत्त्वतः ॥ १ ॥

सत्त्वे वा नेष्टुष्मबन्धकल्पनागौरवादपि ।

तस्याच्छारानं परं ब्रह्म सर्वत्रानुगतं खतः ॥ २ ॥

तदभेदो दृश्यमात्रे दृश्यभेदस्तु सत्परे ।

घटो ज्ञानमितोदृक् स्यात् प्रत्ययः सच्चिदेति स्तेत् ॥ ३ ॥

अस्ति स्वरूपधीर्नैव सत्यत्वेनानुपस्थितेः ।

तदुपादानविषये ज्ञानेच्छाहृतिहेतुना ॥ ४ ॥

तासां सविषयत्वेन हेतुत्वे स्वाधवं महत् ।

यत् तत् सविषयं ब्रह्म गुणवत्त्वैव गौरवात् ॥ ५ ॥

कालवेद्योपाधिकृता तज्जाह्वलादिकल्पना ॥ ८५ ॥

तच्छक्तिर्माया जडसामान्यात् ॥ ८६ ॥

तस्य ब्रह्मण ऐश्वर्यशक्तिर्मायेति गीयते (गी० अ०३।स्न०१४)

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपञ्चन्ते मायामेतां तरन्ति ते ॥ १ ॥

मयाधर्षेण प्रकृतिः स्मृयते सच्चराचरम् ।

हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ २ ॥

तन्मायात्वं तु कार्याणां वैचित्राक्षानुत्तवतः ।

कार्यसत्त्वोपपत्त्यर्थं ब्रह्मसत्त्वाश्रुतेरिति ॥ १ ॥

मिथ्यात्वस्यानुषक्तेश्च तन्मिथ्यात्वं न साम्प्रतम् ।

तच्छज्ञानेन बाध्यत्वं मिथ्यात्वमितिचेन्नहि ॥ २ ॥

मिथ्यात्वस्याप्यतथ्वात् सत्यत्वं सुतरां स्थितम् ।

मिथ्यात्वस्य च सत्यत्वे दृश्यसत्यत्वमागतम् ॥ ३ ॥

अलीकानामभानाच्च भास्यत्वे तु सदेव तत् ।

रक्षो सर्पादिभानं यदन्यथाख्यातिरेव सा ॥ ४ ॥

अन्यस्य सदसत्त्वाभ्यां बाधाधारव्यवस्थितेः ।

सा माया जडसामान्यं ज्ञेयत्वं नित्यमेव तत् ॥ ५ ॥

अन्यथा तु व्यवस्था स्यात् तस्माच्चिज्ञायनित्यता ॥ ८६ ॥

व्यापकत्वाद्वायानाम् ॥ ८७ ॥

एवं व्यापकतत्त्वेभ्यो व्याप्ततत्त्वसमुद्भवः ।

व्यापकानां हि तादात्म्याद्वायोपादानता मता ॥ १ ॥

न तावत् समवाचेन भेदसम्बन्धगैरवात् ।

शब्दानां समयोऽयेवं शृङ्गयाहिकया लघुः ॥ २ ॥

सत्त्वेन सर्वकार्येषु कारणत्वं परेणितुः ।

निमित्तत्वं हि तद्बुद्धेर्बोद्धव्येष्वनुगत्वः ॥ ३ ॥

बुद्धेस्तु साच्चिभास्याया अबोधत्वं यतो धियः ।

बोद्धव्याया बुद्धितत्त्वव्यभिचारेऽपि सम्बवेत् ॥ ४ ॥

सुप्तोऽत्यत्य ग्रजयाद्बुद्धेः प्रथमसुद्भवः ।

कार्यकारणभावादि बुद्धा निर्वाति स प्रभुः ॥ ५ ॥

स्वतो निर्विषयायेषा चैतन्योपाधिभावतः ।

तैखादिवत् प्रदीपस्या सप्रकारप्रकाशिनी ॥ ६ ॥

(हां०।ष०३८८)

करिष्यामीतिसङ्कल्पादहङ्कारोद्भवस्तः ।

स ऐच्छत बङ्गस्यामित्येवमादिश्रुतिस्तेः ॥ ७ ॥

बुद्धेर्विकारेभ्यस्तादावनुगतादहङ्कृतेः ।

साप्येकतत्त्वं तत्त्वे तु बुद्धिर्व्यापकभावनात् ॥ ८ ॥

ईश्वरोऽहं कृतिजन्यतात् तत्त्वैयत्यादहङ्कृतेः ।

माचाभूतेच्छियादीनामहङ्कारोऽपि कारणम् ॥ ९ ॥

तत्र शब्दस्यर्थरूपरसगम्भत्वैसंज्ञया ।

सामान्यान्येव शब्दादिस्यूलानां चापि हेतवः ॥ १० ॥

सर्वत्र यह एव स्थात् तत्त्वानामितिचेदतः ।
 विकारयहणे जातियहवत् तद्वहस्तिः ॥ ११ ॥
 एवं व्यापकतत्त्वानां व्याप्तेष्वनुगमः क्रमात् ।
 अह्नादिसर्वतत्त्वानां घटोपादानता स्फुटम् ॥ १२ ॥
 न कर्मणान्वयासिद्धिरिह तत्त्वस्य युज्यते ।
 तादात्यादन्यथासिद्धेरतादात्म्यप्रयोजकम् ॥ १३ ॥
 एवं कारणतत्त्वानां मोक्षोपायतया पुनः ।
 निर्मितिः प्राणिबुद्धादेरतादात्म्यात् पृथक् पृथक् ॥ १४ ॥
 आसर्गप्रस्त्रयादीनां बुद्धिर्नास्ति न चत् क्वचित् ।
 सुषुप्तौ जीवबुद्धीनां खयोऽनन्तः स मोक्षये ॥ १५ ॥ ८७ ॥
 अथानीश्वरसाक्षानां बुद्धेः सर्गो न युज्यते ।
 क्रमादिनिगमाभावादित्येतत् सूचमुच्यते ॥ १ ॥

न प्राणिबुद्धिभ्योऽसम्भवात् ॥ ८८ ॥

क्रमादेवर्षिसर्गादिः अूयते कस्य बुद्धितः ।
 सम्भवाद्वृतसर्गोऽयं तस्मादीश्वोऽस्ति बुद्धिमान् ॥ ८८ ॥

निर्मायोच्चावचं श्रुतीश्व निर्मिते पितृवत् ॥ ८९ ॥

उच्चावचानि भूतानि धर्माधर्मानुसारतः ।
 निर्माय निर्मितेऽसौ वेदांस्तद्वितकाम्यथा ॥ १ ॥
 यथा पितोत्पाद्य पुत्रानज्ञातौ ज्ञापयत्यर्पि ।
 हिताहितपरीहारौ वाक्यैस्तद्वद्यं प्रभुः ॥ २ ॥ ८९ ॥

मिश्रोपदेशान्नेति चेन्न स्वप्नत्वात् ॥ १० ॥

अथायमीश्वरो नैव हितः पितृसमो यतः ।

प्राप्तशाधनहिंसाभिर्मिश्रयागोपदेशमात् ॥ १ ॥

इति चेन्न प्रधानांश्फलसैख्याद्यपेच्चवा ।

अङ्गहिंसाफलाल्पत्वाच्चाद्वितस्त्रिधानकृत् ॥ २ ॥

नमु क्रत्युहिंसावाः प्रधानैकफलत्वतः ।

न सामान्यजिवेधस्य विषवत्तं प्रसर्वते ॥ ३ ॥

कुर्यान्न कुर्यादित्येवं विकल्पलम्बवा भवेत् ।

तस्माद्विशेषादन्वत्र स्वाददाहवनीयवत् ॥ ४ ॥

अत्रेच्चेत्प्रेक्षहिंसावाः स्वादपूर्वस्य हेतुता ।

पापहेतुस्य सामान्यहिंसेत्येवाऽविरोधितर ॥ ५ ॥

अथ प्रबलदुःखस्याननुबन्धोष्टहेतुता ।

विधर्थीऽयं नत्राच्चुक्तस्तदभावस्य वोधकः ॥ ६ ॥

तथाच सर्वान्माद्विस्तादस्य दुःखादहेतुता ।

सत्यं यागाङ्गहिंसातो यद्दुःखं प्रबलं न तत् ॥ ७ ॥

प्रधानफलसैख्यादेनैयत्याच्चान्तरीयकम् ।

अन्यथातिप्रसङ्गः स्वात् प्रबलतानिरुक्तिः ॥ ८ ॥

तस्माच्चातिविशेषोऽयं दुःखेषु प्रबलता ।

प्रायश्चित्तादिमरणे प्रथागमरणेऽपि वा ॥ ९ ॥

आत्महत्याकृतं दुःखं तत्प्रलापेच्चया सघु ।

अतः प्रत्यवमर्शं हि प्राइ पञ्चशिखोऽपि तत् ॥ १० ॥

स्वल्पत्वाच्च बहुैयस्ताद्यत्र दुःखस्य गौरवम् ।

पर्यग्निकरणोत्पर्गस्त्र श्रुत्यैव दर्जिताः ॥ ११ ॥

(मनु सं० । अ० १। श्लो० ६८)

पश्चस्त्रगा गृहस्त्रानामिति स्मृतिपु चेदितम् ।

न सामान्यविशेषोक्तिर्ग्रुप्ते सुतरां वथा ॥ १२ ॥

(विष्णुप० । अ० ३। अ० ६। श्लो० १८ । १६)

रक्षोपजीवी पशुहान नरकं शरणं ब्रजेत् ॥ ८० ॥

श्रुतिप्रसङ्गाच्छ्रौतानामपूर्वमय चिन्त्यते ।

कर्हभोक्तृगतं तत् किमयवा परमेश्वरे ॥ १ ॥

फलमस्ताह्वादरायणो दृष्ट्वात् ॥ ८१ ॥

(उत्तरमीमांसा० । अ० १। पा० १। श्ल० २)

राजादिरोषतोषाभ्यां दृष्ट्वात् कर्मणां फलम् ।

अस्माद्वृद्ध्यण एवाह भगवान् बादरायणः ॥ १ ॥

तत्र कर्हगतं पुचे जातेष्टिफलदर्शनात् ।

अथ भोक्तृगतो भोगः कस्मिन्नित्येव चिन्त्यते ॥ २ ॥

अन्योन्याश्रय एव स्वादुभयोः स्वव्यपेच्छणात् ।

तस्माहृष्टतया रोषतोषाभ्यां परमेश्वितुः ॥ ३ ॥

हिताहितफलप्राप्तिः फलोद्देश्यगता भवेत् ।

नायुद्देश्यगतत्वेन व्यापारान्तरकल्पनम् ॥ ४ ॥

अन्यथा राजसेवादावप्यपूर्वं प्रसञ्चते ।

अत एवेश्वरप्रीतिप्रदत्तं कर्मणां श्रुतम् ॥ ५ ॥

(गी० । अ० १२। श्लो० २०)

ये तु धर्मान्वतमिदं अथोक्तं पर्युपासते ।

अहं धाना मत्यरमा भक्तास्तेऽत्रिव भे प्रियाः ॥ १ ॥

रेषतोषादिस्तेऽपि न संसारित्वमीश्वितुः ।

तदृक्तत्वाददुःखलाज्ञित्यमुक्ततयापि च ॥ ६ ॥ ८१ ॥

व्युत्क्रामादप्ययस्तथा दृष्टम् ॥ ८२ ॥

प्रस्तुयो व्याप्ततत्त्वानां व्यापकेषूक्तमाकृतः ।

व्यापिकायां मृदिव्याप्तघटादिस्तयदर्शनात् ॥ १ ॥ ८२ ॥

इत्याचार्यश्रीख्मेश्वरविद्वदरविरचिते शास्त्रियशतसूचीये
भाष्ये द्वतीयाध्यायस्तु प्रथममाङ्किकम् ॥ १ ॥

जीवस्य ब्रह्माभावो हि मुक्तिरित्यभिधीयते ।

तद्विवेकतयाचापि भजनीयविवेचनम् ॥ १ ॥

अन्यस्य कथमन्यत्वं घटेतेति वितर्कयन् ।

जीवानां भगवद्वावे योग्यतामाह सूचकात् ॥ २ ॥

तदैवयं नानात्मैकत्वमुपाधियोगद्वानादादित्यवत् ॥ ८३ ॥

(छाँ०।ष०२००) सर्वे खस्त्रिदं ब्रह्म नेह नानास्ति कि-
स्त्रन (गो०।श्र०१३।स्त्र०१३।१४) ।

अथा प्रकाशयत्येकः कृत्स्नं सोकमिमं रविः ।

ज्ञेच्चं ज्ञेच्ची तथा कृत्स्नं प्रकाशयति भारत ॥ १ ॥

ज्ञेच्चाज्ञं चापि मां विद्धि सर्वज्ञेच्चेषु भारत ।

इत्यादिभिस्तस्यैकत्वमेव खभावः । उभयथा चात्मप्रत्ययः

स जीवोपाधिबुद्धिरात्मानुकृतः । तथाच श्रुतिः । एकधा ब-
उधा तैव दृश्यते जलचक्रवत् । (विष्णुपु० अं० २। अ० १६। श्लो०-
१२) ।

सितनीलादिभेदेन यथैकं दृश्यते नभः ।

भ्रान्तदृष्टिभिरात्मापि तथैकः सन् पृथक् पृथक् ॥ १ ॥

इति । ततः परभूता जीवोपाधिबुद्धिहाने सति पुनरेकत्व-
मयविरह्यं यथादित्यस्य प्रकाशात्मनः प्रतिबिम्बोपाधिदर्पणा-
द्यपगमे तदत् ॥ १३ ॥

पृथगिति चेन्न परेणासम्बन्धात् प्रकाशनाम् ॥ १४ ॥

पृथगेव परस्यरमत्यन्तभिक्षाः प्रकाशात्मान एव जीवाः
अन्यथा कस्तिक्षयः कस्तिहृष्टु इति व्यवस्था न स्यादिति चेन्न
कथंचिदनीश्वरसाक्षानां तथा सम्भवेऽपि सेश्वरसाक्षानां तद-
सम्भवात् । कथम् । प्रकाशात्मनां परेण परमेश्वरेण सह द्रष्टृत्व-
दृश्यत्वात्क्षणसम्बन्धाभावात् तेषां स्वप्रकाशतयादित्येनेव प्रदी-
पानामप्रकाशनात् । तथाचानीश्वरत्वमसर्वज्ञत्वं ज्ञेयत्वं च
ब्रह्मणः स्यात् । अथ प्रकाशास्तेषां जाज्ञप्रसङ्गाक्षापि मिथो-
बुद्धिवृत्त्या प्रकाशत्वम् । तद्वित्तमेऽभिभूत्यैव नैवान्तःकरण-
सत्त्ववृत्त्या । न च तदयोग्यत्वे तत् सम्भवति । न स्वत्वावरण-
निवृत्तावपि दीपो दीपान्तरप्रकाश्य इति बाह्याभ्यन्तरप्रका-
शयोः कस्तिदौपाधिकोऽप्येकधर्मो येन (हहदा०। पृ० ७५५)
स्वयं ज्योतिरेवायं पुरुष इत्यादौ गौणो ज्योतिःशब्दः । तस्मा-

चिदात्मा अगत्रकाशकत्वेनैव सिद्धतीति न तत्र परापेक्षा ।
किञ्च मनोधर्मभ्रमतत्त्वधियोरधिष्ठानतया आत्मसिद्धिरप्रत्यू-
हैव बुद्धिवृक्षीनां तु गैर एव ज्ञानतसुखत्ववद्वारः ।
किं मात्रमात्मनां भेदे बुद्धितत्त्वभिदा स्थिता ।

बन्धमोक्षवद्वाने नित्यमुक्तात्मनां कुतः ॥ १ ॥ इति ॥ ८४ ॥

अथ विकारिण एव सच्चात्मानो ज्ञानेच्छादयस्तदुणाः
आनामीच्छामि सुखीत्यादिप्रत्ययादिति मतं निरस्तमाह ।

न विकारिणस्तु करणविकारात् ॥ ८५ ॥

न ज्ञानादिविकारवत्त आत्मानो भवितुमर्हन्ति कुतः
सुखोपत्तभादेः करणगतत्वेन ज्ञानादीनामुपपत्तेरात्मनाम-
विकारिणात् । तथाहि सुखोपत्तभिः सकरणिकेत्याद्यनु-
माने तादृशकरणसम्बन्धस्य तादात्म्येन सत्त्वात् सुखादयो
आत्मविकारा आत्मनि प्रतीतलाङ्गोरलादिविदित्यनुमानाच ।
एवमहन्त्वस्थापि कारणतादात्म्येनैव मनसा यहणम् । सुषुप्तौ
मनोलये तदगहणम् । कालोपाधीनां कालत्ववदिति दिक्
॥ ८५ ॥

अथ कथं जीवस्य ब्रह्मभाव इत्यपेक्षायामाह ।

अनन्यभक्त्या तदुद्दिल्लयादत्यन्तम् ॥ ८६ ॥

(गी०। अ०। दा०। २२)

पुरुषः स परः पार्थ भक्त्या सभ्यस्त्वनन्यथा ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥

इति श्रुतम् । तथा (गृसिंहपु०। अ०। स्नो०) भक्तैकस्यभ्ये पुरुषे
पुराणे मुक्तौ किमर्यै क्रियते न यत्र इति । तस्मात् परभक्तिमा-
त्रेण बुद्धेरत्यन्नस्ये सति ब्रह्मानन्दावाप्तिस्तुत्या मुक्तिरि-
त्यर्थः । तथाच तदीयबुद्धिविषयप्रागभावसहृत्तिब्रह्मानन्दा-
वाप्तिर्मुक्तिरिति तस्यस्यं सूचितम् । अथ ब्रह्मानन्दावाप्तेः सि-
द्धुत्तेनापुरुषार्थत्वमिति चेष्ट यामादिवद्विष्टितया पुर्मर्थत्वात् ।
अच बुद्धिर्जीविपाधिर्मता भगवत् एव बुद्धितत्त्वाभ्युपगमात् ।
अन्यथा इदं सुखमत्र सुखत्वमिति ज्ञानाज्ञातेर्नित्यतया तदि-
श्विष्टस्य पुर्मर्थाभावप्रसङ्गात् ईरहात्योर्विकल्पकत्वाभावात् ।
तस्मादसिद्धोपरागेण सिद्धे अपीच्छाश्रुती इति । क्षत्यसाध्यत्व-
ज्ञानं प्रतिबन्धकमिति चेत् श्लेनादौ बलवदनिष्टानुबन्धित्व-
तिरोधानादिवोक्तरागेण क्षत्यसाध्यत्वमपि तिरोधाय प्रव-
र्त्तिर्मिति किमनुपपन्नम् । आनन्दं ब्रह्मणो रूपं तत्र मोक्षे
प्रतिष्ठितमित्यागमादपि तथात्मध्यवसेयमिति ॥ ८६ ॥

अथ परभक्तिसिद्धौ जीवनादृष्टभोगवदितरेषामपूर्वाणा-
मपि भोगेनैव सय इत्यनिर्मात्र एव स्थादित्यत उच्यते ।

आयुस्मिरमितरेषां तु ज्ञानिरनास्यदत्वात् ॥ ८७ ॥

आत्मरत्तौ सत्यां (छाँ०। पृ० ४६०) तस्य तावदेव चिरं
यावत्त्र विमोक्ष्ये अथ सन्यत्य इति । तथा (विष्णुपु०। अ० १।
अ० २०। स्नो० २०)

धर्मार्थकामैः किं तस्य मुक्तिस्तु करे स्तिता ।

समस्तजगतां मूले यस्य भक्तिः स्तिरा लयि ॥ १ ॥

तथाच आयुर्जीविनादृष्टं तन्माचमेव चिरं परभक्तौ सत्या-
मपि मुक्तिप्रतिबन्धकं तावदेव जीवमुक्तिः । इतरेषां धर्मा-
धर्माणां जीवनादृष्टस्ये सति बुद्धेरत्यन्तस्ये भोगात्मदस्याभा-
वादुद्धिभोगाभाव एवेति नानिर्माच इति बुद्धेरपि विकार्यत्वेन
कारणत्वात् । नापि तदृष्टाहेतुलं कारणान्तराभावे फला-
निष्पत्तावपि हेतुलाज्ञतेः । तस्य भगवत्तोषरोषरूपस्यापि लयः
कालात् प्रस्तयसामयीतो वा यथाङ्गापूर्वाणामङ्गैगुण्याद-
जनितपरमापूर्वाणां स्य इति । ब्रह्मार्पणं तु प्रतिबन्धकीभू-
तकर्मणामवभ्यायेति सर्वमनवद्यम् । परंपरयैव ज्ञानाग्निना
कर्मण्य इति ॥ ६७ ॥

संस्तुतिरेषामभक्तिः स्यान्नाज्ञानात् कारणसिङ्गेः ॥ ६८ ॥

अथ जीवस्य संसारः किमज्ञानकृतो मतः ।

उताभक्तिकृतस्तत्र सूचमेतत् प्रवर्त्तते ॥ १ ॥

खर्गेऽथ जीवमुक्तात्वं मुक्तिरेषां त्रयी गतिः ।

जीवमुक्तिः परा भक्तिस्तदिद्विस्तु संस्तुतिः ॥ २ ॥

सापि भक्तेः कामनानामभावादेव तिष्ठति ।

भक्तौ सत्यां निवर्त्तते तथाचोक्तं महर्षिभिः ॥ ३ ॥

(विष्णुपु०। अ०१। अ०८। स्क०५८) ।

तावदार्त्तिस्तु सा वाच्छा तावन्मोहस्यथा सुखम् ।

आवक्षायाति भ्ररणं त्वामशेषाघमोचनम् ॥ १ ॥

तन्माज्ञानकृता स्तृष्टिर्ज्ञानान्तर्द्धानिरिष्टते ।

रम्युपर्यादिहेतुनामभावात् तदसम्भवात् ॥ ४ ॥

वज्ञानि धोरयमकिञ्चरताडनानि
दैन्यानि तानि तपनात्मजदर्शनानि ।
अन्तोरहंममतरङ्गकुरङ्गहृष्णा-
हृष्णात्प्रियङ्गजपराङ्गुस्तानुभावः ॥ इति ॥ ८८ ॥

त्रीण्येषां नेत्राणि शब्दलिङ्गात्मेदाद्रुद्रवत् ॥ ९० ॥

एषां जीवानां त्रीणि नयनानि साधनानि अर्थप्रमितौ
प्रमाणभूतानीति यावत् । प्रमितलाविशेषेऽपि करणत्रैवि-
थात् त्रैविधम् । तानि यथा श्लायमानयोग्यपदपदार्थरूपः
शब्दः शब्दप्रमाकरणम् । तस्य प्रथममभिधानमलौकिकभक्ते-
स्त्वाधनतादौ प्राधान्यकथनार्थम् । तथा श्लायमानव्याप्तपक्ष-
धर्मलिङ्गश्लानमनुमितिकरणमस्त्राकं सत्कार्यत्वाज्ञश्लायमानत्वम-
प्यविरुद्धम् । प्रत्यक्षप्रमितिकरणान्यक्षाणि विषयसम्बद्धानि ता-
निच मनःश्रोतवक्त्वात्मनप्राणानि पट् स्त्रसम्बन्धेनान्तःकरणस्य
तमोऽभिभूत्य चिदात्मप्रकाशमानार्थाकारां सत्त्वहृत्तिं जन-
यन्ति अत एवोक्तम् (गी० अ० १४। श्लो० ११) सर्वदारेषु देहे-
ऽस्मिन् प्रकाश उपजायते इति । जीवबुद्धिरूपमनसो दुःखा-
दिविकारास्तु नाज्ञाताः सन्तीत्यात्मप्रकाशेनैव प्रकाशन्त-
इति न तत्र सत्त्वहृत्यवकल्पनं गौरवात् । एतदेव साक्षिभास्य-
त्वम् । एवं शब्दानुमानप्रत्यक्षभेदात् त्रीष्णेव यथा रुद्रस्य त्रीणि
चक्षुरधिष्ठानानि नाधिकानि न न्यूनानि तदृच्छसूर्याग्निरू-
पत्वचिङ्गानि । उपमानं तु ग्रन्तियहमात्रार्थं तत्र सामान्यतो-

दृष्टानुमानसहकारे ए प्रसिद्धपदसामानाधिकरणात् कविकाव्य-
परिच्छेदवद्वनसापि सम्भवतीति चिष्वेवान्तर्भूतमिति न पृथक् ।
ग्रमाणविचारोऽसाभिर्न्यायतत्त्वनिकषे वेदान्ततत्त्वनिकषे च
निरूपित इति नेह प्रत्यते ।

जीवबुद्धिर्मनो नाम तत् सङ्कोचविकासवत् ।

चौगपद्यायैगपद्ये धियां तेनोपपद्यते ॥ १ ॥

ईश्वराऽहंकृतेच्चीर्विबुद्धोनामुद्भवो यतः ।

बुद्धौ दुःखादिवत् साक्षादहन्त्वमपि गृह्णते ॥ २ ॥

माचामूर्तेन्द्रियादीनां भगवद्बुद्धिजन्मतः ।

भगवद्बुद्धिबोद्धात्माचिदायाम्बं तथेन्द्रियैः ॥ ३ ॥

भूतानि पञ्च तमाचाराः पञ्च चैकादशेन्द्रियम् ।

अहम्बुद्धिप्रधानात्मपरेशास्तत्त्वसंयहः ॥ ४ ॥

इति षष्ठिंश्चतितत्त्वानि ॥ ८८ ॥

अविस्तरो भावाविकाराः स्युः क्रियाफलसंयोगात् ॥ १०० ॥

प्रसङ्गादुत्पत्तिलयै चिन्द्येते तत्रोत्पत्तिराविर्भावस्तत्त्वणा
सत एव क्रियायोग्यता तथा तिरोभावस्तत्त्वदयोग्यता एवं दृद्धि-
हानादयो विकारा एव भवन्ति । कुतः । करोति घटं ना-
श्यति घटभित्यादौ धात्यर्थफलसम्बन्धव्यपदेशात् ते च सत
एव घटन्ते नासतः । तथाचोक्तम् । (गी०। अ०२। स्त्रा०१६।)
नासतो विद्यते भावो नाभावो विद्यते सत इति । एवं भवति
नश्शतीत्यादावपि क्रियाश्रयत्वं प्रतीयते । तत्र सत एव सम्भ-
वति । सत्त्वाद्यक्षणसम्बन्धो नाशप्रतियोगित्वं च तदर्थः आद-

त्वस्यानिहक्तेः । न चाविर्भावस्याविर्भावान्तरावश्यकत्वेऽनवस्यागै-
रवयोरन्यतरप्रसङ्गः घटसामग्र्या एवाविर्भावस्याविर्भावला-
त् । अन्यथा उत्पन्नेहत्यन्तावपि तथात्प्रसङ्गात् । एव च
घटस्य पूर्वपूर्वाविर्भावतिरोभावपरं परैव प्रागभावस्तिरोभाव
एव नाशः सच्च कदाचिदात्यन्तिकोऽपि यथा देवदत्तशरी-
रस्य यथावा मुकुबुद्धादीनाम् । अन्योन्यात्यन्ताभावौ च पर-
स्यरविरुद्धधर्मतदधिकरणयोर्नातिरिच्छेते । अन्यथा भावेऽय-
भावान्तरस्त्रीकारप्रसङ्गादिति । प्रलये तु प्रलयात्यविकारा-
तिरिक्तस्य विकारस्याभाव एव । संस्कारास्तु सूक्ष्मात्मना तिष-
ज्ञीति न कोऽपि दोषः । पर्यवसिता चित्तजणी भक्तिमी-
मांसा ॥

परिवीतपीतवसनं घनोपमम् ।

शतपत्रपत्रसदृशायतेच्छम् ॥

धृतवेणुरेणुपरमण्डितं गवाम् ॥

इदि वोऽस्तु कौस्तुभविभृषणं महः ॥ १ ॥

गौडक्ष्मावस्त्रये विश्वारद इति स्यातादभृद्धमणेः ।

सर्वोर्विष्टिसार्वभौमपदभाक् प्रक्षावतामयणेः ॥

तस्मादास जलेश्वरो बुधवरः सेनाधिपः क्षाम्भृताम् ।

खम्बेश्वेन कृतं तदङ्गजनुषा सङ्गक्षिमामामांसनम् ॥ २ ॥

इति श्रीखम्बेश्वरविद्वरविरचिते शार्णिल्यशतसूचीये भाष्ये
द्वतीयस्याधायस्य द्वितीयमाङ्किकं समाप्तस्याऽध्यायः ॥ ३ ॥

समाप्तियं भक्तिमीमांसा ॥

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THE
APHORISMS OF ŚĀNDILYA,
WITH THE
COMMENTARY OF SWAPNEŚWARA,
OR,
THE HINDU DOCTRINE OF FAITH.

TRANSLATED BY
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P R E F A C E.

COLEBROOKE, in his account of the Pāñcharátras or Bhágavatas,¹ says that “a passage quoted by Śamkara Achárya in his Commentary on the Vedánta Sútras (ii. 2. 45), seems to intimate that the promulgator of the Pāñcharátra system was Śándilya, who was dissatisfied with the Vedas, not finding in them a prompt and sufficient way of supreme excellence (*para-śreyas*) and final beatitude; and therefore he had recourse to this *sástra*.” This however is not the work translated in the following pages, as the doctrines impugned by Śamkara do not agree with those of the present work; nor does it contain the passage quoted by him, or that quoted by Govindánanda in his gloss, which declares that one syllable of a tantra is superior to the four vedas. Dr. Hall, in a note to his edition of Wilson’s translation of the Vishṇu Puráṇa,² quotes some lines from Nágeśabhaṭṭa’s gloss (the *Guruvyákhya*) on Govardhana’s *Saptaśatí*, which condemn as repugnant to the Veda the doctrines of the Pāñcharátras, the Bhágavatas, the Bauddhas, the Daigambaras, the Lokáyatas, etc.; and he adds that these verses are preceded by a denunciation of Śándilya as heretical. This may very probably refer to the supposed author of these aphorisms; but this allusion does not carry us very far back, as Nágeśabhaṭṭa

¹ *Essays*, vol. i. p. 438.

² Vol. v. p. 379.

was contemporary with Jayasimha, Rāja of Jaipúr, who lived in the beginning of the eighteenth century.¹

The name Śāṇḍilya is found in a well-known passage of the Chhāndogya Upanishad (iii. 14), which recurs with a few verbal differences in the Śatapatha Brāhmaṇa (x. 6. 3); the sage is there represented as declaring that the soul within us is Brahman. His doctrine is directly referred to in Aphorism 31 of the present work, and the Commentary quotes the passage from the Chhāndogya Upanishad. This doctrine is called the Śāṇḍilya-vidyā in the Vedānta-sára, and it is there characterised as consisting of devotional meditations directed towards Brahman viewed as possessed of qualities rather than as the Absolute. The author of these aphorisms apparently accepts his view as the true one, and contrasts it with those of Káśyapa and Bádaráyaṇa (cf. Aph. 29-32), the former of whom is represented as holding that Brahman is other than the individual soul, while the latter holds that the soul is nothing but Brahman, its apparent individuality being only an illusion. But the Śāṇḍilya-vidyā after all very imperfectly corresponds to the doctrine of the Śāṇḍilya sútras, which are properly a Mímáṁsá of faith (*bhakti*), as distinguished from the *púrva-mímáṁsá* which treats of ceremonial works, and the *uttara-mímáṁsá* which treats of knowledge. Their peculiar tenet is that liberation can only be produced by faith. The mundane existence of the individual soul has arisen from the want of faith, not from the want of knowledge; and faith alone can abolish it. Faith effects this by abolishing the internal organ, which is associated with the soul and disguises its real nature. Knowledge is only useful inasmuch as it removes the mind's foulness,

¹ Hall's Preface to his edition of the *Sáṅkhyasára*, p. 37 note.

which consists of unbelief; it thus leads to faith, and this to liberation. Śaṅkara's view of knowledge is clearly expressed in the following passage of his Commentary on the Śvetāśvatara Upanishad, which will serve to bring the two views into sharp contrast. "When men, disregarding the fruit, perform works only for the sake of Iśwara, these works become indirectly a means to liberation, as being a means for producing that purity of the internal organ which is a means to knowledge, which is the means to liberation."¹

The Bādarāyaṇa mentioned above is of course the author of the Vedānta sūtras, but I am not certain about Kāsyapa. There is no celebrated Vedantist teacher of that name; and it is therefore probably intended as an allusion to Kaṇāda's school. Kaṇāda is so called in the *Trikāndaśesa* and in Śaṅkaramiśra's *Upaskāra*, pp. 160, 161; and the Vaiśeshika school, like the Nyāya, generally holds that individual souls are infinite in number and distinct from the Supreme Being.² The doctrine itself, if taken as a branch of the Vedānta, very much resembles that of Rāmānuja, who flourished in the first half of the twelfth century; but, though I know of no positive grounds for assigning to these Aphorisms an earlier date than the thirteenth century, I should certainly be inclined to allow them a somewhat higher antiquity.

Still the absence of all direct allusion to these Aphorisms in mediæval Hindu writers proves that they must be comparatively modern. They are the work of some anonymous teacher, who ascribed his doctrine to the ancient ṛishi Śāṇḍilya,

¹ यदा पुनः फलनिरपेक्षमीश्वरार्थं कर्मानुतिष्ठन्ति तदा मोक्षसाधनज्ञानसाधनानाः करणशुद्धिसाधनपारंपर्येण मोक्षसाधनं भवति । (Bibl. Indica edit. p. 254.)

² Cf. the Commentaries on the Vaiśeshika Sūtras, ii. 1. 18 and iii. 2. 19, 20.

partly because he wished to conceal its modern origin under a name belonging to Vedic times, and also because the *Śāndilya-vidyā* supplied a convenient vantage-ground for his main doctrine of the necessity of faith. He bases his doctrine on the *Bhagavad-gītā*, which he mentions by name in Aph. 83, and evidently quotes in Aph. 84; he applies to it the word *sabda* in Aph. 22, and the later commentator does not hesitate in several places to call it *śruti*.

The original text of the Aphorisms, with Swapneswara's Commentary,¹ was edited by Dr. Ballantyne in 1861 in the *Bibliotheca Indica*. He had intended also to publish a translation, but this project was never carried into effect. Just before he left India, he had a fragment of his intended translation set up in type, containing the greater part of the first four pages; but it was never revised nor struck off. I have borrowed some of his phrases and notes in the commencement of the present translation; and I have also found assistance from some of the notes written in his MS. of the text now in the India Office Library (No. 8) in London. These notes end abruptly at Aphorism 31.

I have endeavoured to make my translation as faithful as I could; but I have not hesitated to insert between brackets those missing links which Hindu writers so often presuppose that their readers will supply, and which are generally in-

¹ Swapneswara was a native of Bengal (*Gauda*), and he quotes the Gauda recension of the *S'akuntalā* in his commentary on Aph. 6; but I know nothing as to his date. There is a MS. in the Calcutta Sanskrit College Library of another Commentary by Bhavadeva, which must be considerably posterior to that by Swapneswara, as it not unfrequently takes a line of his commentary and treats it as an original aphorism, just as we sometimes find the modern Nyāya writers do with regard to the ancient commentaries on the Nyāya sūtras (see Colebrooke, *Essays*, vol. i. p. 283). Thus in p. 71, l. 6, he takes as a sūtra the passage *tasya bhagavatosharūpasydapi layaḥ kdl̄t pralayasdīmagrīto vā*. He also omits certain sūtras, treating them as part of the original Commentary.

dispensable to the correct understanding of the argument. I am too deeply sensible of the difficulties of Hindu philosophy to hope that I have always caught my author's meaning. Hindu philosophy, like Aristotle's works, has everywhere pitfalls for the unsuspecting reader, often hidden under some apparently simple expression; and I have no doubt fallen into some of these unawares. My translation would certainly have been better, if I had been still residing in India and had been able to consult, as I used to do, the Pandits of the Calcutta Sanskrit College. I would here, however, gratefully acknowledge the considerable assistance which I have received in many difficulties, more especially in the third Chapter, from my old friend and teacher Pandit Maheśa Chandra Nyāyaratna. He kindly sent me by letter explanations in Sanskrit of several passages which puzzled me; and some of these I have translated at length in the notes to my translation. He also sent me many various readings from a good MS. in the Sanskrit College Library, some of which have been of great use for correcting the printed text.¹

One of the chief points of interest in the *Śāṇḍilya sútras* is their relation to the history of the Hindu doctrine of faith (*bhakti*). This doctrine, originally propounded in the *Bhagavad-gítá* and subsequently developed in the *Puráṇas* and especially in the *Bhágavata*, has become a widely spread tenet of mediæval and modern Hinduism; and the *Śāṇḍilya sútras* are no doubt one of the many offshoots of the theory. The date and history of its origin in India are at present unknown, and, in the general absence of historical data in Hindu literature, we may well fear that they will always remain so.

¹ I have also used a thin paper transcript of the MS. in the Bodleian Library, lent to me by Professor Max Müller.

Dr. Lorinser, Prof. Lassen, and Prof. Weber have maintained that the doctrine of *bhakti* arose in India as a more or less direct reflexion of Christian ideas; but strong objections have been urged by Dr. Muir, in the preface to his "Religious and Moral Sentiments from Sanskrit Writers," and by Pandit Kásináth Trimbak Telang in the preface to his excellent translation of the Bhagavad-gítá. I cannot pretend to speak positively on the controversy; I would only confess to a somewhat hesitating inclination towards Prof. Weber's moderate opinions on the question. The idea expressed by the phrase *πιστεύειν εἰς τὸν Θεόν* is peculiarly associated with Christianity; and *bhakti*, as distinguished from the older *śraddhá*, appears, so far as we can trace it, to have risen suddenly on the Hindu horizon; but it is possible that it may have been, like so many other great conceptions, a natural product of the isolated activity of the Hindu mind. Anyhow, it is deeply interesting to trace the parallel; for the reader can hardly find a more striking commentary on Śáṇḍilya's *bhakti* than those words of Augustine, whether we view their likeness or their difference, "quid est credere in Deum? credendo amare, credendo diligere, credendo in eum ire, et ejus membris incorporari."

E. B. COWELL.

CAMBRIDGE, Aug. 10, 1878.

THE APHORISMS OF ŚĀNDILYA.

FIRST CHAPTER.

VICTORIOUS IS THE SUPREME LORD.

A COMMENTARY on the hundred Aphorisms of Śāndilya is now uttered by Pandit Swapneswara, in reliance on the supreme deity; great is the marvel of the wine of Govinda's two feet, which whoso drinks does not become bewildered, while those who drink not do!

It will be declared hereafter that Liberation is the soul's reaching the state of Brahman. And as souls are absolutely identical with Brahman, their mundane condition is not natural to them, but is caused by their disguiser, the internal organ, which consists of the three qualities; just as is the case with the redness of such a thing as the [colourless] crystal, produced by the proximity of such a thing as a China rose.

And this mundane condition, just because it is due to a disguiser, is not to be removed by *knowledge*, but by the destruction of (1) the disguiser or (2) the disguised, one or other, or else (3) by the destruction of the connexion between them; for not even by the most skilful looking is there cessation of the erroneous perception of redness in the crystal, so long as there is contact with the disguiser [the China rose near it]. Now in the present case [when we discuss our threefold alternative] the destruction of soul is impossible, because the manifestation of all being depends on its existence; nor, again, can the connexion between the two be destroyed,

because that is nothing else than the nature of them both [soul being all-pervading and therefore of course in conjunction with the internal organ as well as everything else]. Consequently by exhaustion the third alternative only is left, viz. that the cessation of the error can only arise from the destruction of the disposer, and not [as Śankara Āchārya and his followers hold] from the knowledge of soul. And for the destruction of the disposer another cause [than that suggested by Śankara] is to be sought; and this is devotion to the Lord, which, as being something supramundane, is established by the Veda and authoritative tradition [and not by the ordinary processes of perception and inference].

And so in the *Bhagavad Gítá* (ch. xiv.) the adorable Kṛishṇa himself declares that faith in himself is the cause of liberation, which is defined as the attainment of divine beatitude through the dissolution of the internal organ, which consists of the three qualities; this he declares, beginning [śl. 6],

“Of these ‘Goodness,’ by reason of its purity, is illumining and healthful; it binds, O sinless one, [the soul which in itself consists of uncaused bliss and unspecialised knowledge] by association with happiness [not intrinsic but occasioned by motives] and by association with knowledge [such as is not absolute and objectless thought, but is associated with objects]. Know that ‘foulness,’ consisting of desire, arises from association with a thirst; this, O son of Kuntí, binds the embodied soul by association with action [giving rise to merit and demerit,—obstacles alike to liberation]. But know that ‘darkness’ is born of ignorance, and is the bewilderer of all the embodied ones; it, O Bhárata, binds by carelessness, inertia and sleep;”¹ and winding up with [śl. 26],

“And whoso worships *me* unwavering, with the devotion of faith, he, having passed beyond these qualities, becomes worthy of existing as Brahman.”

¹ The translation of this extract is chiefly borrowed from Ballantyne.

And this does not imply that the knowledge of the soul is useless, for knowledge is an auxiliary to devotion [or faith], by washing away the filth of unbelief; but knowledge cannot abolish the imposition of the property [*i.e.* personality] belonging to the disguiser, the internal organ, which is in direct connexion with the soul [any more than the knowledge that he has jaundice will prevent a man's seeing a white shell as yellow]. Hence this is clearly declared in such passages as that [in the Gítá, ch. xiv. 19],

“When he knows what is beyond the qualities¹ he attains my state,”

and again [iv. 41],

“He who by knowledge has cut away all doubt.”

And the soul's mundane condition is not [as the Vedántins say] caused by ignorance, so that its removal could be likewise said to be effectible by knowledge, because there is no proof thereof; and also because in the absence of the proper cause, particles of silver, it is impossible that silver should arise from a shell mistaken for it, [and so too this actual world cannot be produced, as they hold, from ignorance, which they declare to be itself unreal]. And moreover, the text, “how, O gentle youth, could it thus be that Being should be produced from Non-being” (Chhándogya Upan. vi. 2), which establishes the existence of the cause as inferred from the existence of the effect, declares the positive reality of the world; and especially do such texts as that (*Ibid.* iii. 14) “whose will is true,” etc., declare the reality of the Supreme Lord's creation. Nor has the venerable Bádaráyaṇa asserted in any Sútra that the world was produced from Ignorance; on the contrary, by rejecting the doctrine of a dream creation, he has asserted the reality of the waking world. Nor was this rejection only employed exoterically as an illustration, for there is no proof for such an assumption.

¹ “*i.e.* what underlies the phenomenal.”—Ballantyne.

But the theory [which Vedántins allege] that existence, thought and joy are essential [and constitute soul] is not tenable. Joy, etc., are not directly modifications of soul,¹ —for they are perceived as reflected in soul, just as paleness is, [as when a man says 'I am pale,' *aham gaurah*, where the paleness does not really belong to soul but to body, and is reflected on soul]. It is simplest to suppose that the perception of joy, etc., is through an instrument [i.e. the internal organ], because perception is an action [which implies an instrument]; and therefore joy, etc., are instrumentally produced by interpenetration,² just as sound is produced by the auricular organ.³ [Joy, etc., thus interpenetrate the mind as a quality its substance, and are only reflected on soul.] Others [as the followers of the Nyáya] hold that joy, etc., reside by interpenetration in their instrument the mind, because joy, etc., are qualities apprehensible by an uncreated organ [as they hold the mind to be], just as sound is apprehensible by an uncreated organ [because consisting of the uncreated ether]. On either view the illustration drawn from sound will equally hold, because joy on the one hand and sound on the other are equally qualities apprehensible by an intangible organ [mind and the auricular organ being alike intangible]. But the proof of the reality of soul is found in the fact that it reveals all existence [for if there were no seer or knower, nothing could be seen or known]. All this will be made clear in the second portion of the third Chapter.

Therefore, since there is a wish⁴ to make a full discussion

¹ "As a waxen cube might be one modification of a piece of wax, and a sphere might be another modification of numerically the same piece of wax, when that same cube has been rolled into a ball."—Ballantyne, *note*.

² They exist in the mind by interpenetration (or intimate relation) as qualities or affections, not in the soul by identity as essential constituents. In the comm. on Aph. 99 they are called the modifications of the internal organ.

³ "The auricular organ is that portion of the indivisible ether walled off within the fleshy ear (as a portion of indivisible space is walled off within the limits of a jar)."—Ballantyne.

⁴ The Sanskrit Coll. MS. reads *vidhītsd* for *vivitsd*.

of the nature of Faith (*bhakti*), inasmuch as it is the cause of the attainment of man's highest end, just as there was for the same supposed reason, in the Púrva Mímámsá, a wish to make a full discussion of the nature of duty (*dharma*), we have the following propounded as the first aphorism.

Now then there is a wish to know faith. (1).

The word 'now' (*atha*) indicates the *commencement* of the discussion,—it does not [as at the opening of Jaimini's aphorisms] indicate *subsequence*.¹ For there is here no necessary subsequence to any preliminary study of the Veda, since it will be hereafter declared that even men of degraded castes are competent to enter upon the present inquiry. Nor does the word 'now' imply [as in the Vedánta aphorisms²] a *subsequence* to a previous acquirement of tranquillity, etc. [as a necessary preliminary]; because it is simply the desire of liberation which makes any one competent to engage in this inquiry into the nature of Faith. Thus there is the following passage in the Śvetáśvatara Upanishad (vi. 18),

"To Him who at the beginning created Brahmá, and who gave the Vedas to him,—to him the God who reveals the knowledge of himself, do I, desirous of liberation, fly for refuge."

Nor again is the word 'now' intended to imply a benediction [as in the Yoga aphorisms,³] [at the commencement of a new work], for its mere utterance [without any reference to its actual meaning] has this auspicious benedictive power. Therefore its true meaning is that the inquiry into the nature of faith is to be entered upon by him who desires liberation.

¹ Thus the Commentator on Jaimini's first Aphorism explains the *atha* there as "now, i.e. after studying the Veda while residing in the family of the teacher."

² Thus the Commentator on the first Vedánta aphorism, says, "here the word *now* means 'subsequently to the student's attainment of the four requisites,' i.e. a perception of the distinction between the eternal and the transient, a scorn of the transient enjoyments of this world or the next, the possession of tranquillity, self-restraint, etc., and the desire of liberation."

³ Thus the Commentator on the first Yoga Aphorism says, "the word *now* implies the commencement of a new topic and it also serves as a benediction."

The phrase in the aphorism 'a wish to know' implies 'inquiry.' Although 'faith' which is 'an affection fixed on God' is not something to be effected by works like the 'duty' and consequent 'merit' [which are the great topic of the Púrva Mímámsá], nor something to be known like Brahman [whose knowledge is set forth as the great end of the Vedánta]; yet even when faith has been perfected by its proper antecedents, viz. good works, mundane and inferior devotion, etc., it is still liable to be destroyed by the weight of such false objections as 'this is not faith,' 'this does not lead to supreme bliss,' 'this aims not at the highest object,'—as a wife's faith in her husband [by unfounded calumnies]. Hence the word 'then' in the aphorism implies that a thorough discussion is favourable to faith just because it helps to abolish these wrong views. 'Because the abolition of false objections is to be expected from it, therefore is there a wish to know the nature of faith,'—this is the full meaning of the Aphorism. Hence we read [in Prahláda's prayer to Vishnu in the Vishnu-purána, I. xx. 16], "In whatever thousands of births I may have to pass, O Lord, through them all may my faith in thee, Achyuta, never be shaken;"¹ this very prayer that his faith may remain unshaken implies that he expects that the inevitable attempts to shake it will be counteracted. And therefore the discussion of faith is only so far fruitful as it is ancillary to faith which itself bears the fruit [in the form of the *summum bonum*].

But it is objected that faith is no proper subject for discussion, because it cannot enter within the range of the ordinary understanding, as it does not assume any practical form belonging to daily life,—the author therefore propounds its characteristic [or definition] in the following aphorism:

In its highest form it is an affection fixed on God (Iswara). (2).

In the words 'In its highest form it,' we have the subject;

¹ The reading *achala* for *achyuta* is clearly wrong,—it destroys the play of words on which the force of the original partly depends.

the rest of the sentence is the predicate. The words 'in its highest form' are added to exclude the lower forms [which will be described hereafter]. The words 'on God' have reference to the proper topic of the present work. 'It,' Faith, is thus generally an affection, the object of which is a being who is to be propitiated (or worshipped);¹ but here in this treatise it is a particular affection of the internal organ having the Supreme Being as its object, and its special character is easily known by examining worldly affection, etc. As it has been said by Prahlāda, who possessed this highest faith in Vishṇu (Vishṇu Pur. I. xx. 17),

"May a passion as fixed as that which the unreflecting feel for worldly objects, never depart from my heart ever remembering thee."

In this verse by the word 'passion' (*priti*) an affection is meant, inseparably connected with happiness. Otherwise, if *priti* were taken in its other meaning of 'pleasure,' the locative case of 'object' would be inappropriate, as the idea of object is foreign to that of pleasure [for we can speak of the 'subject' and 'cause' of pleasure, but not properly of its 'object']; and the same-objection would hold if *priti* were taken to mean the perception of pleasure, for as that perception would have the pleasure as its object, you could not properly talk of the object of an object. Therefore we have taken as our definition the notion of an affection, together with its proper object. Nor need it be suggested that the meaning of the aphorism is 'a pleasure produced by its object,' for the grammarians lay down no rules for a locative as the case of the producing thing. And again, as the passage before quoted, 'let my faith in thee, Achyuta, never be shaken,' proves that God is the object of faith, the same thing must be meant here by the word *priti*, as the two words (*bhakti* and *priti*) both form one continuous sentence. The distinction

¹ *Arddhyavishayakardgatwam.*

between the two passages is that in the first we have the petition for faith in each successive birth, in the second we have the petition that this faith, under the example of an affection for a worldly object, might be always preserved. And we must anyhow bring in the idea of 'affection,' as without affection you cannot have the pleasure produced by an object. And to the same purport is Patanjali's aphorism (*Yoga Sútras* ii. 7), "Affection [or 'desire,' *rágā*] is what dwells on pleasure." This affection it is which is the essence of faith, as will be seen by its being found accompanying all the characteristic marks which will be mentioned hereafter [see Aphor. 43, 44], and it is also proved to be so by its being the simplest explanation. Faith could not be described as partly consisting of remembrance and partly of celebrating with hymns, etc. ; because it would not always be found associated with these;¹ nor again could it consist in the mere knowledge of God, because this might be found even in those who hated him. Nor again can it be defined as the knowing God as an object to be propitiated [or worshipped]; for faith is not always found present in [these outward acts of] praise, homage and other acts of worship; and again we should then have to use the expressions 'he is full of faith,' 'he is full of affection,' even in reference to one who by compulsion or through fear had the idea that God is to be propitiated with praise, etc. If you say that we should define faith as 'the knowledge of God as the proper object of worship, accompanied by affection, etc.,' let us rather say that it is simply an affection (as our Aphorism declares); and so in the *Bhagavad Gítá* (x. 9),

"Those whose thoughts are on me, whose spirits are fixed on me, admonishing one another and always speaking of me, are contented and glad. To these who are ever devoted to me and serve me with affection, I give that devotion of mind by which they attain to me."

¹ *Ananugamdt* might be taken as used similarly to the *anugamdt* of *Vedánta Sút.* i. i. 28, 'because they would not be always found to apply.'

Here we have described the faithful devotedness of those whose thoughts and spirits are fixed on Him, but not of those who merely know Him as the proper object of worship. And hence we read in the *Smṛiti*¹ that even the [ignorant] milkmaids obtained liberation as the fruit of their faith, because their affection was excited by the sight of Kṛiṣṇa's lovely form. The preposition *anu* (in *anurakti*) is not a mere affix whose separate meaning is merged in the definition, but it is used here to show that the affection arises after (*anu*) the knowledge of the greatness and other attributes of the Adorable One. "If this were so, should we not have to grant that this faith of ours has also the nature of the affection felt towards a father?" We reply, No, because only the world [and not any particular individual] is identical with the Supreme as being His offspring [cf. the Vedic passage, where the father addresses his son, 'thou art myself under the name of a son']. "Ought we not to add, to make our definition complete, that true faith has for its object the Supreme unmodified by any assumption of inferior form?" But this would not include the case of the milkmaids, etc., who had faith in God as conditioned by an external manifestation. Well then, let faith be an affection having as its object the Soul unconditioned by its disguise, intellect (*buddhi*). Thus faith towards an object conditioned by an external manifestation and faith in the infinite Supreme will be equally included.

From the promise of immortality to him who abides in Him. (3).

'To him who abides'—i.e. has faith—'in Him', i.e. God,—immortality is promised as the reward in the *Chhāndogya Upanishad* (ii. 23. 2)—"he who abides² in Brahman goes to immortality." Therefore any possible indifference to knowing Him, either on the ground of its having no fruit, or only an inferior fruit, is excluded.

¹ *Vishṇu Pur.* v. 13.

² S'ankara explains *brahmaśamṣṭha* as *brahmaṇi samyag-avasthitaḥ*.

If you say, it is knowledge,—no, because the knowledge of one who hates Him is not an abiding in Him. (4).

“But does not the term ‘abiding in Brahman’ (*brahma-samsthā*) imply only the knowledge of Brahman, and not faith in him; and so knowledge alone has the fruit of immortality annexed to it?” This objection however has no weight, as the term ‘abiding in him’ must mean faith and not mere knowledge, from the fact that we never use such a phrase as ‘abiding’ in reference to one who hates the object, however much knowledge of it he may possess. Thus for instance the ministers, friends, etc., who are devoted to a king, may be fitly described as abiding in him, but not his rival kings. We must here bear in mind the well-known principle that the determination of the Vedic sense of a word is just like that of the secular sense. Hence in the legend of Chirakárika (Mahábh. Sántiparva, 9526), in the lines,

“During that time having reflected on that failure of *samsthā* in his wife,

The sage spoke thus distressed, shedding tears in his sorrow,”¹

the phrase *patni-samsthā-vyatikrama* means a failure of devotion in the wife towards her husband; hence the word *samsthā* is really a synonym for faith (or devotion, *bhakti*). And so too the same meaning is to be concluded with regard to the aphorism of Bádaráyana (Ved. S. i. 7), “Because Liberation is declared of one who abides in Him” (*tan-nishthasya*).

And from its inferiority thereto. (5).

Because knowledge fails before faith, as a means to liberation. The ‘and’ of the aphorism is intended to show that this

¹ This refers to a curious legend of Gautama’s dilatory son, Chirakárika. The sage one day offended with his wife had gone to the forest, leaving an order that his son should kill her in his absence. The son however deliberates so long on the pros and cons of the command that his father has time to grow cool and returns to countermand it.

reason is additional to that given before. Thus it is said in the Gítá (vii. 23),

“They who worship the gods go to the gods, those who are devoted to me go likewise to me,”

and so in other passages. Thus too Kṛishṇa’s speech to Prahláda (Vishṇu Pur. I. xx. 20),

“As thy mind filled with faith in me wavers not,
So thou, by my favour, shalt even go to Nirvána.”

“But is it not said in the Śvetáśvatara Upanishad, ‘having known Him, a man goes beyond death,—there is no other path for going thither’? Liberation is thus declared in the Śruti to be the fruit of knowing, and therefore, if the passage of Smṛiti seems to contradict it, it must be interpreted in a different sense from the obvious one.” We reply, No, for even here ‘its inferiority thereto’ is allowed. For the word ‘beyond-death’ (*atimṛityu*) is not conventionally used in the sense of ‘liberation,’ but rather for that which must be present as the indispensable condition in order that one may pass beyond death; and so it should rather express that faith whereby there is a passage beyond death; [since we take it as one word *atimṛityum* rather than as two *ati mṛityum*] in accordance with the well-known grammatical paribháshá on Pán. ii. 3. 19, which enjoins that the meaning produced by a case-affix (*káraka*) is of superior force to one produced by assuming a complementary construction.¹ We also see that faith does produce this passing beyond death from such lines as those of the Gítá (xii. 7),

“To those, O prince, whose hearts are fixed on me,
I shall ere long be the deliverer from the sea of the world
and death.”

There is also a text to the same effect in the Veda (Rig V. vii. 59. 12²), “We worship Tryambaka, of grateful fragrance,

¹ i.e. it is better to take *atimṛityum* as one word governed as an accusative case (*káraka*) by the verb *eti*, than to take *mṛityum* as governed by the preposition *ati* and therefore forming a complementary part of the sentence, and only in indirect connexion with the verb, cf. Pán. ii. 3. 19.

² It is also quoted in Taitt. Saṃh. . 8. 6.

the augmenter of prosperity ; like the cucumber from its stalk, may I be delivered from death, but not from immortality." Here 'worship' (*yajana*) means 'faith' (*bhakti*), since the *kalpa* so explains it.¹ Nor is it any real objection to our interpretation that the word *bhakti* does not occur in the text of the hymn, because this equally applies to 'liberation' [which is not found directly mentioned in it either]. Consequently we learn from the eternal Veda itself the inferiority of knowledge.

But it may be still asked "why should faith be defined as a form of affection?" To meet this, the author replies,

It is an affection from its being the opposite of hatred and from the Vedic expression 'taste.' (6).

Faith (or devotion) deserves to be called an affection, because it is the opposite of hatred. In secular language the terms 'he hates,' 'he is devoted,' are applied to persons whose dispositions are mutually opposed ; and amongst men the opposite of hatred is universally acknowledged to be affection, not knowledge. And so in the *Vishṇu Purāṇa* (IV. xv. 12), having first described Śiśupāla's uninterrupted hatred for Kṛishṇa, the *Purāṇa* goes on to say, "This divine Vishṇu, if named or called to recollection even with uninterrupted hatred, confers a reward which is hard to be obtained by all gods and demons ; how much more will he reward them who possess perfect faith?" So too we read in Atri's *Smṛiti*, "Remembering Kṛishṇa even with hatred, Śiśupāla, the son of Damaghosha, went to heaven ; how much more one who is wholly intent upon him?" where we also find faith represented as the proper opposite of hatred. And so too we read in the *Gītā* (xvi. 18),

"Those detractors who hate me [present] in their own and others' bodies,

¹ *Apastamba's kalpa* directs that the priests, as they recite these words, are to toss the baked flour cakes into the air, and to wish aloud to receive them from Bhaga, the deity who presides over good fortune (see *Taitt. Saṃh.* vol. ii. p. 88). Swapneswara seems to connect *bhaga* with *bhakti*.

Those fierce haters, the vilest of men in their mortal lives,
I continually throw, wicked as they are, into the wombs of
demon mothers.

Born in a demon womb, deluded from birth to birth,
And never finding me, O son of Kuntí, they go thence the
lowest road."

And as the opposite of this state of mind, it is right that faith should be described (as in Sút. 2) as an affection whose object is God.

Again, from the passage in the Taittiríya Upanishad (ii. 7), "having obtained the taste, he becomes full of joy," a 'taste' whose object is Brahman is understood to be the cause of liberation which is the manifestation of the joy of Brahman. Now this 'taste' is the same as 'affection,' as is clear from the line in the Gítá (ii. 59),

"Taste itself retires, having seen his supreme indifference to taste;"¹

where taste means affection for worldly objects. In accordance with this we find the very word *anurága* used for 'faith' in the Vishṇu Puráṇa (IV. iv. 4), where, after describing the ascent to heaven of Ráma, Lakshmaṇa and others, it proceeds to say, "the people also of the city of Kośala who had a fervent affection (*anuráginah*) for those incarnate portions of the supreme Vishṇu,—having their minds fixed thereon, obtained possession of the same world with them." Therefore we conclude that not knowledge, but 'faith' in the form of affection has supreme bliss as its fruit.

"But is it not wrong to take opposition to hatred as the characteristic mark of affection, because this will equally apply

¹ I have followed Schlegel in his translation of this line, as the author of the Commentary seems to have explained it in some such way, or he would have hardly quoted it alone without the preceding line. The Commentators on the Bhagavad Gítá all take *rasavarjam* as for *rasam varjayitwd*. "In the case of the embodied soul which forbears to grasp (as in fasting), the different external objects retire, leaving only desire behind; but desire itself retires, when it beholds the Supreme Soul in him (the wise man)."

to indifference and thus include too much?" We reply that the proper effect of hatred is a cessation [from all acts of kindness, etc.], and the true opposite of this frame of mind must be a state of action [which would not apply to indifference]; and we see this action in the earnest following of the devoted after the object of their devotion, while in the case of those who have the opposite feeling we find an entire cessation from this following. Hence the phrase 'the opposite of hatred' is used in the Aphorism, with an eye to this opposition between them as manifested by their respective effects. The argument (when drawn out in the full technical form¹) will be as follows: Faith must be an affection directed to a particular object—from the fact of its being a particular quality of the soul, which is different from any merely selfish feeling as to that object being the means of attaining one's own interest, and which yet produces as its effect a following of the object, etc.; whatever is not so, is not so [*i.e.* whatever is not an affection will not have the two subjoined characteristics], as, for instance, hatred. And another ground of our definition is found in the fact that we see with the increase of the affection a correspondent increase in the following of the object, etc.² And again, we may put it in this form; whoever is devoted to a certain object, (the absence of indifference being clearly understood) in him resides that particular quality which we call 'faith' [or 'devotion,']—a quality which must be the opposite of hatred and tend to produce a following of the object, from the fact that it is a special quality of the soul producing this following; just as is seen in the parallel case where there is the feeling that such and such an object will be a means of obtaining one's own interest.³ Thus we conclude that it is an affection, and at the same time show that

¹ For this form of the syllogism, see my note, Colebrooke's Essays, vol. i. p. 315. What follows is only to repeat ll. 1–10 in a technical form.

² This is interesting as an instance of Mill's Method of Concomitant Variations.

³ This feeling is also the opposite of hatred and tends to produce a following of the object from the same reason.

it is different from the feeling of promoting one's own interest [as this latter feeling can be itself used as an illustration of the working of faith, and therefore of course cannot be identical with it]. And again, the argument *d'fortiori* 'how much more so, in the case of the devoted?' only holds good with regard to a quality opposite to hatred, as in the Gítá (ix. 32), "They who fly to me for refuge, even though born in mean births, [obtain salvation;] how much more then holy Bráhmans and pious royal sages?" So by that previously-quoted passage in the Gítá (xvi. 18), where Kṛishṇa says that he throws into demon births those who hate him, he shows that as hatred is the cause of transmigration and worldly existence, so its opposite, an affection directed towards the Supreme Being, in the form of 'faith,' causes the abolition of all worldly existence by destroying [the internal organ which is] the disguise of the soul. This is expressly declared in that line,

"Never finding me, O son of Kuntí, they go thence the lowest road."

From the expression 'and' in the Aphorism we infer that faith is also an affection, because it possesses the characteristic signs of earthly affection, such as horripilation, etc. Thus there is a well-known passage in the Śakuntalá (Act iii.¹), where the king says,

"She reveals her affection for me by her cheek with its down erect."

But if faith were a different quality of the soul, there would be a needless complication in having to assume a special set of characteristic signs for it [which in themselves were not new].

Some authors hold that Affection is a species of 'wish' as it also arises from the knowledge of the fact that its object will produce a desired end, as is the case in sacrifice, etc. But we hold that 'affection' is distinct from 'wish,' just as hatred is, and this we infer from the facts of consciousness, as we can

¹ This is quoted from the Bengali recension.

feel, 'I love, I have an affection for, and yet I do not wish for,'—since 'wish' refers only to what one has not attained, but affection refers equally to what is attained and what is not; and indeed it would only be a useless complication, to endeavour to show that it is always to be defined as a wish. This is a summary of what can be said on the subject; and we therefore consider that our definition has been now established to be correct.

"But is not faith an action? and an action is not competent to produce supreme bliss, according to such passages in Śruti as that [in the Taittirīya Āraṇyaka, x. 10. 21] 'not by work, nor offspring, nor wealth, but by abandonment of all these have some attained to immortality.'"

The author proceeds to refute this doubt in the next aphorism.

It is not an action, for, like knowledge, it does not depend on effort. (7).

This faith cannot properly be an action, because it does not follow an effort of will.¹ Whatever does not follow an effort of will, is not an action, as for instance knowledge; for knowledge depends on the presence of the proper evidence, and a man cannot, at his pleasure, produce it or not, or alter it. And so too with faith. The affection felt by its subject towards a beautiful woman, children, etc., cannot be produced in its different manifestations by the man's own exertions alone; but in the case of the devotion which we speak of, it depends on the man's good deeds in former births, inferior devotion,² etc.

Hence indeed is the endlessness of its fruit. (8).

Since faith is not an action, its fruit, beatitude, is rightly

¹ There is an important technical sloka current among the Pandits, *Jndna-janyā bhaved ichchhd, ichchhd-janyā bhavet kritiḥ, kṛiti-janyā bhavech-cheshṭā, cheshṭā-janyā bhavet kriyā*. *Kṛiti* here means *yatna* 'volition.' "From knowledge arises desire (*θούλησις*), from desire volition (*προαλπεσις*), from volition conscious exertion of the muscles (*δρεξις*), and from this action."

² For this, see *infra*, Aph. 56, etc.

held to be endless. If it were an action, even immortality [which the Chhāndogya Upanishad promises as its reward, see Aph. 3] would have to come to an end, in accordance with that text of the same Upanishad (viii. 1. 6), "Just as here the world gained by work perishes, so too hereafter the world gained by merit perishes."

And from the use of the word 'worship' (prapatti) in the case of one who has knowledge, faith is not knowledge, as in other cases where 'worship' is used. (9).

Kṛiṣṇa says in the Gītā (vii. 19),

"After many births he who has knowledge worships me ; One who knows that Vāsudeva is all,—such a great-souled one is hard to be found."

This 'worship'¹ is spoken of as pertaining to one who has knowledge ; and this would be unsuitable, if faith were the cause of knowledge [and not rather, as we hold, its consequence] ; as we see also in other cases where the same word 'worship' is similarly used. Thus immediately after the passage just quoted from the Gītā, we read

"Having their knowledge carried away by various desires, they worship other deities."

By this passage, which is meant to blame the worship of other deities, the worship of the Supreme is indirectly praised.² By this word 'worship' faith towards the deities is really meant and not the knowledge of them ; for this is the only sense of the word which we can recognize as used in both cases. From the use of the word 'and' in the Aphorism, we infer that the mention, in the Gītā, of faith [implied in 'worship'] as subsequent to knowledge, is another reason for faith not being the same as knowledge. Thus we read in the Gītā (xv. 19),

¹ The Comm. on Bh. G. explains *prapadyate* here as *bhajati* ; *prapatti* therefore = *bhakti*, i.e. devoted worship.

² The MS. in the Calcutta Sanskrit Coll. Library reads ईश्वरप्रपत्तिः for प्रपत्तिः.

“Whosoever unconfounded knows me Purushottama,
He knowing all, O Bhárata, worships me as identical with
all things.”¹

And so too again (ix. 13),

“Having known me the first of beings and indestructible,
they worship me with minds entirely fixed on me,”

and again (x. 8),

“Thus having known, the wise worship me, filled with
rapture.”

Therefore faith is not the same as knowledge.

Although, from the very fact of its being an affection, it is certain that it is different from knowledge, this discussion is needed to obviate a doubt which might otherwise arise, that the word ‘faith’ might mean, in a secondary sense, the knowledge of Brahman.

Here, however, a question is raised,—“the words of the Bhagavad-Gítá are not a direct authority in the form of ‘inspired words’ (*sabda*) as the Vedas are, but only secondarily as ‘tradition’ (*smṛiti*), as being comprised in the Bhárata, and hence how can the Aphorism lay such stress on the ‘word’?” Here some explain it as meaning the inferred word [*i.e.* it is inferred that what is in an inspired book of tradition like the Gítá must be found somewhere in the Veda, all *Smṛiti* deriving from thence its authority]. We however affirm that what constitutes a Veda is the fact of its being uttered by a divine Person and relating to an unseen object, and this character is not wanting in the Gítá. Hence we see the well-known epigraph at the end of each section “*Iti bhagavad-gításúpani-shatsu;*” and these ślokas have been only recorded² [not composed] by Vyása. And thus declares another Purána,

¹ So S'ankara; S'rídharaswámin explains *sarvabhávena* as ‘in every way’ (*sarva-prakdrena*).

² Cf. Manu, viii. 255, “What the witnesses, thus assembled and interrogated, shall positively declare concerning the limits, let him record (*nibadhnyat*) in writing, together with all their names.”

“The Gítá is to be attentively recited,—what need is there of other long compilations of sástras?

That Gítá, which itself issued from the lotus-mouth of Padmanábha.”

Nor is there any fear of its thus coming within the prohibition which forbids a súdra to hear [as is the case with regard to the Veda],—because that is certainly settled by the general permission for all castes to hear the Bhárata,¹ just as is allowed to be the case with passages praising Om, etc. If our opponent should maintain that the Bhárata is meant for all castes, excluding the Gítá, we reply that without the Gítá the well-known sum-total of 100,000 ślokas could not be completed. And thus has it been declared by the teachers, “Those mantras of the Vedas, inserted in the Bhárata, etc., they use in a secular sense, omitting the rules of their private reading.”

Thus ends the first daily portion of the first chapter of the Commentary on the hundred Aphorisms of Śāṇḍilya composed by the most learned teacher Swapneśwara.

Faith having been defined as a direct cause of immortality, the second daily portion is here commenced to discuss the nature of knowledge, concentration, and faith, as respectively the means and the end.

This [faith] is the main thing, since the others depend upon it. (10).

The word ‘this’ is used in the Aphorism to remind the reader of what was mentioned at the close of the first daily portion. This highest form of faith is the main or principal thing, since it is regarded by the others, the knowledge of soul, concentration, etc., as the end to which they are to be subordinated. Thus in the Chhándogya Upanishad, after the passage begin-

¹ Cf. the current lines, “The three Vedas are not to be heard by women, súdras, or titular Bráhmans; so the sage through pity composed the Bhárata narrative.”

ning "that which is immensity is felicity," we read (vii. 24), "the soul is all this; seeing thus, thinking thus, knowing thus, he becomes devoted to the soul, rejoicing in the soul, mated to the soul, having his happiness in the soul, he becomes self-resplendent." Here the idea of 'sight,' as implied in the words 'seeing thus,' is used as subsidiary to the highest faith, described by the words 'devoted to the soul' (*ātma-ratiḥ*), with a view to remove the error that it is not lovable, etc. As in such cases as 'the ascetic [or 'staff-bearer'] repeats the initiatory phrase after his guru,' 'he causes the cow to be milked, himself wearing his thread reversed,' 'knowing he offers,' 'being wealthy he is happy,' etc., the words 'staff,' etc., are subsidiary,—so here too 'seeing' is subsidiary to faith; and the other things, 'thinking' and 'knowing,' are added over and above as not irrelevant, inasmuch as they are conducive to what is mentioned as the main point. So too 'rejoicing in the soul,' etc., are a relevant repetition, inasmuch as rejoicing is always found present where devotedness is; otherwise the clauses of the sentence quoted would be divided, and 'devotedness' would be the subject, and 'seeing,' etc., would be the predicate, or *vice versa* [*i.e.* the clauses would not be consecutive attributes of one and the same subject]. Therefore the 'seeing' is subsidiary, according to the rule of the Prior Mīmāṃsā (iii. 1. 2), "it is subsidiary because it subserves another thing as its end." Hence the divine sage¹ (Mahābh. Śānti P. ch. 194) declares the superior excellence of one devoted to the soul,

"He who abandoning his natural actions, in deep meditation,
is always devoted to the soul,

Becoming himself the soul of all beings, goes thereby the
highest road."²

¹ *i.e.* Bhīshma. The Bibl. Indica text reads *Manu*, but the Sanskrit Coll. MS. reads *muniḥ* for *manuḥ*.

² I follow here the Mahābhārata text *svavbhūtātmahus tasmat sa gachchhed uttamām gatim.*

And from the subject-matter's belonging to faith. (11).

Faith [as described by 'devotedness'] constitutes the subject-matter from its having the end bound up with it; therefore 'seeing,' as being included as a means thereto, can only be subsidiary.

If you say 'it is the effect of seeing,'—no, because the pronoun 'tad' is interposed. (12).

"But may we not say, 'Immortality defined as self-resplendency, is really the effect of seeing, and so it is just the reverse of what you have been maintaining,—i.e. seeing will be the subject-matter?'" we reply, No, because the pronoun *tad* is interposed, "*he becomes self-resplendent.*" By this word 'he,' the subject close at hand is represented, *i.e.* 'the one devoted to soul,' and not the more remote subject 'seeing,' since there is no reason why that which is separated should be brought into close contiguity. If you maintain that its being the subject-matter is itself a sufficient reason [why 'seeing' should be meant], we reply that this would be a case of the logical fault of 'mutual dependence' (*i.e.* reasoning in a circle).

And from visible experience. (13).

We see in common life that the knowledge of his beauty causes affection for a young man in a girl's mind,¹ but affection does not cause knowledge. Hence we conclude that knowledge is a subsidiary, because we see by experience that it aids affection. And again we see that the knowledge that 'nature' is pitiless, limited, unlovely, etc., causes distress of mind to living beings, while the knowledge that Soul is all-merciful, of unlimited power and infinite beauty, dispels distress; and hence arises the highest form of faith.

Hence it is said in the Gítá (v. 17),

"They who think of the Supreme, whose souls are bound up in Him, who abide in Him, and find their refuge in Him,

¹ Cf. Damayanti's love for Nala.

They go thither whence there is no return, having all their sins removed by knowledge."

And so too in the *Ayurveda*,¹

"Thought, firmness, and knowledge of soul, etc., are the best medicine of the mind's ailings."

And therefore from the absence of knowledge in the case of the milkmaids. (14).

Since knowledge is thus a means, as being manifestly subservient, the *Smṛiti*, rejecting all visible means, declares that the milkmaids attained liberation solely by devotion to the Supreme One, from the consequent abolition of all foulness of mind, etc. As we read in the *Vishṇu Purāṇa* (V. xiii. 13),

"One virtuous damsel, having all her merits cancelled by the intense rapture of thinking about Him, and all her sins expiated by the agony of not obtaining Him,—meditating on Him, the cause of the world, identical with the supreme Brahman,—ceasing to breathe, obtained liberation."

Here the presence of deep devotion is inferred by its signs of pleasure and pain, and thereby² liberation; such is the meaning of the passage. Just as you can obtain the fruit of the sacrifice with unshelled golden berries and thus obviate all need for any intermediate operation,³ so in the case of the milkmaids we have liberation produced directly by affection; and hence knowledge is clearly understood to be only a subsidiary means; but if knowledge were the main end, no fruit would be produced in its absence. Nor can you say that the

¹ This occurs in the *Aśṭāṅga-hṛidaya*, i. 23; for an account of this medical treatise by Vāgbhaṭa, see Prof. Weber's Catal. Berlin Libr. No. 929-934.

² The Bibl. Ind. has a bad misreading *na* for *tena* in p. 15, l. 6 infra; the Sanskrit Coll. MS. has *tena*.

³ i.e. knowledge produces the removal of *mdlinya* and that causes *bhakti* and that liberation; but if there be no *mdlinya* there is no need of *jñāna*, but you can have *bhakti* at once and then *mukti*, as the unlearned *gopis* had; just as in making an oblation of boiled rice you must first shell the rice; but if you make an offering of golden grains (an offering described in the *Nyāya-mālā-vistara*, x. i. 1), you have the result at once without the trouble of shelling. *Avaghāta*=*jñāna*, and the husk = *mdlinya*.

milkmaid's intense thinking about Him could be the required knowledge of the identity of the soul and Brahman,—because there could not be the recognised concurrent causes of knowledge, as hearing, pondering, etc. ; but it is merely a case of remembrance closely bound up with affection. Nor is it to be explained as a case of 'persuasive enforcement of a previous injunction' [i.e. *arthaváda*,—'knowledge' being really intended, and 'affection' being only brought in to illustrate it—], because the subject had not been mentioned before [so there could be no such enforcement] ; and there is no direct 'injunction' near [as there should be to constitute a true *arthaváda*].

If you say 'he knows by his faith,' we reply 'no,' because it is 'repeated knowledge' which is thus aided by faith. (15).

The opponent now urges the fact that this view directly contradicts *śruti* and consequently all arguments based on the 'subject-matter' (Aph. 11), 'relative position' (Aph. 12), and 'sign' (Aph. 14) are precluded.¹—"Thus it is expressly declared in the Gítá (xviii. 55),

¹ The Mímámsá arranges the proofs that one thing is ancillary to another, in the following order. 1. *S'ruti* or a definite text, as 'let him offer with curds,' where curds are clearly an ancillary part of the sacrifice. 2. *Liṅga* 'sign' or 'the sense of the words,' as leading to an inference, as in the text 'he divides by the ladle;' here we infer that the thing divided must be a liquid like ghee, since a ladle could not divide solid things like the baked flour cakes. 3. *Vidyā* 'the being mentioned in one sentence,' as in the text " '(I cut) thee for food' thus saying, he cuts the branch;" here the words '(I cut) thee for food' are ancillary to the action of cutting. 4. *Prakarana* 'the subject-matter viewed as a whole with an interdependence of its parts,' as in the *darśa-pūrṇamasa* sacrifice, where the *pravijya* ceremonies, which have no special fruit mentioned, produce, as parts, a mystic influence (*apūrva*) which helps forward that influence of the whole by which the worshippers obtain heaven. Here the *prakarana* proves them to be ancillary. 5. *Sthāna* 'relative position' or 'order,' as the recital of the hymn *śundadhvam*, etc., 'be ye purified for the divine work' in connexion with the mention of the *śnndyā* vessels, where this position proves that the hymn is ancillary to the action of sprinkling those vessels. 6. *Samkhyd* 'title,' thus the Yajurveda is called the special book for the adhwaryu priests, hence in any rite mentioned in it they are *prima facie* to be considered as the priests employed. The order represents the relative weight attached to each, the first, *śruti*, being the most important, the last, *samkhyd*, the least. (Cf. Jaimini's *Sútras*, iii. 3. 1-14; *Nydyamaladvist.*, iii. 3. 1-11; *Mímámsáparibháshá*, pp. 8, 9; *Veddnta-sútras*, iii. 3. 44, 49). The objector in the text maintains that (4) (5) and (2) are precluded here by the *śruti* (1) from the Bhagavad-gítá.

'By faith he really recognises me, how great and what I am ;
Then having really known me, he forthwith enters into me.'

Now just as in the sentence (Taitt. Samh. i. 5. 8) 'he draws near to the gárhapatya fire with an Aindri verse,' [the word *aindryá* implies the instrument,] so here, according to the rule mentioned above that 'the meaning produced by a case-affix is of superior force' in Śruti as well as in secular writings, it follows that faith (being in the instrumental case) is to be considered as the cause of knowledge. With regard to the Aphorism 'from visible experience' (Aph. 13), although there is no need to refer to Śruti, where we have the aid of visible experience and the matter is within the range of sense-perception, perception fails to inform us how far an affection towards Brahman is to be aided by knowledge. The fact that we see knowledge have such an effect in the case of the love of a young girl, etc., is, I allow, a *prima facie* ground for a similar inference in regard to the affection towards Brahman; but all that this reasoning could end in would be a 'sign,' leading to an inference, [but, as we have said, this is precluded, as we have a direct text of the Gítá in opposition to it]."

We reply, if the Gítá had used the words "he cognises me" only (*jánáti*), we should have granted what you say; but its term is *abhijánáti*, and this implies the knowledge of something already previously known. So the first knowledge is ancillary to faith and promotes faith as its fruit; afterwards faith seeks to aid knowledge when strengthened by repetition in the form of *abhijná* or 'revised knowledge,' just as we have the shelling of the rice by repeated acts of shelling separate grains. The latter part of the verse is added to correct the impression which might be produced by this aid rendered by the effect 'faith' [to its cause 'knowledge'],—"then," i.e. after faith has been strengthened by the strengthening of knowledge, "he enters." Therefore this is not properly to be called a *śruti*, but rather a confirmatory repetition (*anuváda*) obtained by a deduction of reason.

He explains this still further.

And this had been declared before. (16).

Before the lines in the Gītā (xviii. 55) “by faith he recognises me,”—after having declared “he becomes fitted for union with Brahman,” Kṛishṇa goes on to say (xviii. 54),

“Having become Brahman, being contented in soul, he grieves not, nor desires,
Feeling perfect equanimity towards all beings, he obtains the highest faith in me.”

Since the devotee, as one who knows Brahman [by being united to Him]¹ has no need for further knowledge, we can only take the following lines as an illustrative repetition [and not a fresh declaration of Śruti].

Therefore even an alternative view is rejected. (17).

By our thus settling the position of knowledge as a means, any attempt to consider knowledge and faith as possibly alternative ends, is precluded. There can be no alternative with regard to an end and a means. The word ‘even’ in the aphorism implies that still more is the view of their both being held as ends together, precluded.

‘Faith towards a god’ applies to something other than the supreme, because it is coupled with something else. (18).

It is said by the Śruti somewhere (Śvetāśw. Up. vi. 23),

“He who has supreme faith towards a god, and as towards a god, so towards a teacher,

To him verily great of soul all these objects as declared reveal themselves.”

Here the expression ‘faith towards a god’ must be understood as relating to a being other than the Supreme Iśvara, because it is coupled with faith towards the teacher, for there can be no such juxtaposition in the case of that highest form

¹ In p. 17, l. 3, read ज्ञातप्रसूषो with Ballantyne’s MS. (Ind. Office Lib.) and Sansk. Coll. MS.

of faith, which leads as its fruit to immortality. But we do not dispute that Indra and the other gods, when worshipped, promote the fruit, knowledge, as they do good fortune.¹ This is what the close connexion proves, just as the meaning of the word *ulūka* is proved by the connexion [of the context, i.e. whether it means in a given place Kaṇāda or an owl²]. This explanation is added as confirmatory of the previous argument.

But concentration is for both, since it looks both ways like the prayája. (19).

Concentration on the other hand is subsidiary to knowledge and to faith, since fixedness of mind is necessary to both. “But may we not apply here the principle of the *Púrva Mimámsá* (iii. 1. 22) that ‘subsidiary portions of a sacrifice stand as such on the same level and so cannot be connected with each other,’ and therefore how can concentration, which is subsidiary to the principal end (faith), be also subsidiary to the means (knowledge) ?”

He replies “like the *prayája*.” As the *prayája* ceremony is subsidiary to the *vájapeya* sacrifice, and is also subsidiary to the *dikshanyá* which is a part thereof, so it is here, since there is the same proof to establish *yoga* as being subsidiary to both. Or we may perhaps say that concentration, which was originally undertaken as subsidiary only to knowledge,³ is accidentally [or secondarily] conducive to faith. In the same way we must consider that indifference to worldly objects is conducive to both.

“But is it not hard to go counter to the traditional teaching of Patanjali [in the *Yoga-sútras*, i. 23], in the aphorism, ‘from the meditation on God,’ where the worship of the Supreme, as implied by the word ‘meditation,’ is meant to be conducive to

¹ The Sansk. Coll. MS. reads *śruta-phalavat* for *śubhavat*, a var. lect. which serves as a comment.

² This explanation of *ulūkavat* is merely conjectural.

³ In p. 18, l. 5, I read with Sans. Coll. MS. योगानुष्ठानं.

the attainment of mystic contemplation ; and so how can faith be the principal thing ? ” He replies,

It is by the lower form of faith that mystic contemplation is produced. (20).

The ‘meditation’ here mentioned is the lower, not the higher, form of faith ; and by *it* is mystic contemplation produced,—hence there is no contradiction whatever with the doctrine of Patanjali. And to the same purport are the two succeeding aphorisms of the *Yoga*, “His name is Om,” “Its repetition and reflection on its meaning.”

If you say ‘faith is to be avoided as being an affection,’—no, because it has the highest aim, like union. (21).

This aphorism is introduced incidentally from the mention of the *Yoga-sástra*. It may be said that faith also should be altogether avoided by one who wishes for liberation, because it does not differ from the affection characterized [and condemned] in the *Yoga Aphorisms* (ii. 3), “affection, aversion, and tenacity of mundane existence are the ‘afflictions.’” But this is not a true view, because faith has the highest aim, as its object is Iśwara. A certain feeling is not to be avoided from the mere fact of its being an affection, but from its being an affection connected with mundane existence; just in the same way as it is not mere ‘union’ that is to be avoided but union with what is evil, [for to be in a state of union with God is a state devoutly to be desired]. And so in this alleged inference, “faith in Iśwara is to be avoided, because it is an affection,” we must supply the limiting condition (or *upádhi*) which is required to narrow its too great comprehensiveness, viz. its being connected with mundane existence or its not being conducive to liberation. And this faith is not devoid of the quality of ‘goodness,’ for this is expressly declared to be its characteristic, in that line of the *Gítá* (xvii. 4) “those with the quality of goodness worship the gods,” etc.

This [faith] indeed [is the highest] from the express declaration of its superiority to the performers of sacrificial acts, to those who follow knowledge, and to those who practise concentration. (22).

This form of worship is indeed the highest,—this faith has the highest character. This is every way ascertained, since the Gítá declares (vi. 46, 47),

“The yogí is higher than the ascetics, he is counted higher than even those who follow knowledge,

The yogí is higher than those who perform sacrificial acts; therefore, O Arjuna, be thou a yogí.

And of all yogíś, whosoever with his soul intent on me

In full belief worships me, he is accounted by me the most devoted.”

Here there is to be understood a gradual climax of the different subjects, caused by the successive superiority of their respective characteristics, asceticism, etc. ; but of course no subsidiary can be reckoned superior to its end ; therefore faith is the principal.

The author now quotes a passage to avoid the possibility of this erroneous tenet rising up as if it were countenanced by the supposed purport of śruti [as had been attempted by the objector, in § 15].

From the question of the superiority of faith having been settled by question and answer. (23).

Here the whole of the twelfth chapter of the Gítá is an example in point. Arjuna’s opening words form the question ;

“They who in faith worship thee, thus constantly devoted to thee,

And they who worship the indestructible and the unmanifested,—which of these knows most of *yoga*?”

The answer follows,

“They who fixing their mind on me, worship me, ever devoted,

Endowed with the highest belief, they are counted by me the most devoted.¹

But they² who worship the indestructible, the indescribable, and the unmanifested,

The all-pervading, the inconceivable, the unchangeable, the unmoved, the permanent,

Restraining all their senses, indifferently affected towards all,

These verily attain me, being intent on the welfare of all.

Their labour is the greater who fix their thoughts on the unmanifested,

The path of the unmanifested is with difficulty obtained by embodied beings.

But they who are intent on me, having transferred all their actions to me,

And worship me, contemplating me with unfaltering concentration,

To them a deliverer from the sea of death and the world I shall ere long be, son of Prithá, as their thoughts are fixed upon me."

As this question and answer definitely determine the superiority of faith to knowledge, this passage cannot be considered as only a rhetorical description [i.e. *arthaváda*, but it is to be accepted as an authoritative statement]. In other words the dialogue is intended to settle a doubt, not to commend faith. The point insisted on is, that to pursue the subsidiary path [of knowledge, apart from faith,] only leads to additional toil.

The mention of belief (*śraddhá* in the extract from the *Gítá*, sl. 2) brings in a doubt that faith (*bhakti*) may be a kind of belief (*śraddhá*); he proceeds to lay this demon.

But it is not the same as belief, because it has a wider range. (24).

Faith must not be universally supposed to be identical with

¹ These have faith (*bhakti*).

² These have knowledge, and according to Sāndilya's view follow the lower and more rugged path.

belief (*śraddhā*), because belief is merely subsidiary to ceremonial works; but not so is faith in *Iśwara*.

And because there would be a regressus ad infinitum, if faith were the same as that [i.e. belief.] (25).

It is said in the Śruti (Gítá, vi. 47),

“He who, believing, has faith in me, is accounted by me the most devoted.”¹

[Now faith cannot be the same as belief for three reasons.]

i. For if faith were really the same as belief, this verse which declares belief to be a subsidiary part of faith would involve an *ad infinitum regressus*, and therefore belief cannot be thus subsidiary to itself. For under your view we should have one belief a subsidiary part of another belief, since you hold that faith is only the same as belief; and as this same subsidiary belief would be itself faith, you would next have to assume a new belief to be in turn *its* subsidiary part, and this in the same way would require a third, and so on *ad infinitum*.

ii. Again, just as the opening verses of a ceremony² do not require any opening verses to be subsidiary to themselves; and the rinsing the mouth (which is a preliminary to all ceremonial acts) does not require a preliminary rinsing for itself [as each would thus involve a similar *regressus ad infinitum*]; so [if faith were really the same as belief] it would not require a preliminary belief as its subsidiary part; [but this is definitely settled by the verse from the Gítá; and consequently our assumption of the identity of faith and belief which led to this contradiction of Śruti, must be false].

iii. And a third argument against the identity in question is found in the ordinary phrase ‘endowed with belief and faith,’ which directly speaks of them as distinct.

¹ Here ‘belief’ is subsidiary to ‘faith,’ according to the rule ‘that which characterizes the agent is a subsidiary part of the ceremony to be performed;’ as in the injunction “let him who desires heaven offer the sacrifice,” where the desire of heaven is considered to be subsidiary.

² For the *drambhaṇiyādha*, cf. Ait. Brāhm. vi. 6.

But the *Brahma-kāṇḍa* is directed to faith as its end, since with regard to its producing subsequent 'knowledge' it is only on a level [with the *pūrva-kāṇḍa*]. (26).

He now replies to the objector who says, that, "if knowledge were not the principal end, the *uttara-kāṇḍa* or latter part of the *Veda* [i.e. the *Upanishads*] would not have been universally considered to be the portion which treats of knowledge [as opposed to the *pūrva* or *karma-kāṇḍa*, which treats of ceremonial works]."¹ The portion of the *Veda* which treats of Brahman is revealed for the sake of faith, not for the sake of knowledge, since the object of both *kāṇḍas* is equally to declare what was previously unknown; otherwise, we should have had a *jñāna-kāṇḍa*, declaring the knowledge of ceremonial duty, revealed in the *pūrvakāṇḍa*. Nor is there any positive injunction (*vidhi*) in regard to knowledge, which, by its own predominant force as *vidhi*, might thus lend an authority to the *jñāna-kāṇḍa* as such. Therefore the general idea of the *jñāna-kāṇḍa* is a mistake; it should be properly called the *brahma-kāṇḍa*. Hence we find it expressly said in the *Brahma-sūtras*, "Now, then, there is a desire to know Brahman."¹ It is therefore also a *bhaktikāṇḍa*, as its true end is faith.

Thus ends the second daily portion of the first chapter of the Commentary on the hundred Aphorisms of Śāṇḍilya, composed by the most learned teacher Swapneśwara.

¹ i.e. it is *brahma-jijñāsā* and not *jñāna-jijñāsā*; it should be therefore *bhakti-kāṇḍa*, not *jñāna-kāṇḍa*.

SECOND CHAPTER.

As this faith is not directly to be produced by effort, other means for its attainment are to be looked for; of these means the one most closely connected is knowledge, the extraneous ones are inferior faith, etc.; the author therefore here commences this second chapter to ascertain what these respective means are.

The practice of the means of knowledge is to be continued until purification is produced, as in shelling rice. (27).

‘Knowledge’ is the certain knowledge concerning Brahman. Although this is not to be attained by mere effort, still the practice of the means thereto, such as hearing, considering, profound meditation, etc., is indispensable for its attainment. “But are we to understand that the student is to practise once for all, according to the rule that ‘the meaning of the sástra is fulfilled when once performed,’ or is he to continue to practise it until his faith is thoroughly confirmed?” To this it is thus replied. It is necessary to practise hearing and the rest until faith is completely purified; just as in the rule “he shells the rice,” the meaning of the sástra is that the man is to continue the pounding until the rice is completely cleared of its husk, so from the analogy of this visible example the student must strive to practise knowledge and the other means until he has abolished the mind’s foulness.

If it be [ironically] suggested that it does not follow that the means subordinate to these means should themselves be practised,—the next aphorism supplies the answer.

And of their respective means. (28).

It is also proper to practise the respective means which are themselves subordinate to those direct means of producing

knowledge, *i.e.* such subordinate means as following the teacher, studying such doctrines as are not contradictory to the Veda, tranquillity, etc. The primary means are not able to produce the end without their subordinate means, just as the general is useless without his army.

The question is next discussed as to the purification of the objects of the understanding.

Kāśyapa holds that the understanding should be fixed on omnipotence, from its being other. (29).

The teacher Kāśyapa¹ holds that the understanding obtains supreme bliss as its end when it has as its object a Being endowed with the Supreme Iśwara's attributes, as omnipotence, etc. Why so? because this Supreme Being is 'other' than all individual souls, and those individual souls depend on the knowledge of this 'other' in order to know themselves. In this theory there is an absolute difference between the individual soul and Brahman.

Bādarāyaṇa holds that it should be fixed on Soul alone. (30).

The teacher Bādarāyaṇa on the other hand holds that it should have as its object pure Soul, and so the Brahma-sūtra (iv. 1. 3), "but they recognise and declare it as the Soul." In this doctrine, as the notion that the individual soul is Brahman is really false [as there is properly no such thing as an individual soul at all], and the only positive truth is the knowledge of the one soul as essential intelligence, this alone leads to liberation.

Śāṇḍilya holds that it should be fixed on both, [inferring it] from the revealed word and reason. (31).

The teacher Śāṇḍilya, however, holds that it should be fixed on both,—why? because 'the revealed word,' the Veda, declares so (Chhānd. Up. iii. 14). After beginning, "All

¹ I do not know who this teacher is,—his doctrine evidently corresponds to that of Rāmānuja.

this verily is Brahman, for thence doth it proceed, therein doth it merge and therein doth it live, thus let him worship it with a tranquil mind," it then goes on, "this is my soul within my heart, this is Brahman, this shall I obtain, having passed from hence. He who is sure of this and has no doubt, [becomes Brahman]; thus saith the teacher Śāṇḍilya." Thus having discussed the point, the Veda declares that he who knows both objects, obtains the end of becoming Brahman, which is produced by faith and love, defined as directed to Brahman. There is no real contradiction [as a thoroughgoing Mīmāṃsist, who holds the eternity of the Veda, might object] in consequence of a juxtaposition of the eternal and the non-eternal in the same sacred text, because it is to be explained as referring to some former Śāṇḍilya, just as in the similar mention of an individual name in the well-known passage, "Babara Práváhaṇi desired" (Taitt. Samh. vii. 1. 10).¹ But in reality the Veda is to be regarded as having the Supreme as its author, [but not as having existed from all eternity.] And the same thing is to be inferred from the text,² "from that universal sacrifice sprang the Rich and Sáman verses, the metres sprang from it, from it the yajus arose."

The same view can also be established by reason. Brahman is described in the Veda as possessing all power and also as being identical with the individual soul. Thus the Śruti says (Taittiríya Upan. iii. 1), "From whom verily these beings are born, by whom, when born, they live, whom they approach, whom they enter,—him do thou seek to know." And so in the Gítá (xv. 7),

"A portion of me is in the animate world, become the individual soul, eternal."

In these circumstances what can destroy what? Therefore such sentences as that in the Chhándogya 'that art thou,' etc., prove that both should be known.

¹ Cf. Muir's *Sanskrit Texts*, vol. iii. p. 77, etc.

² Rig V. x. 90. Taittiríya Kráṇyaka, iii. 12. 4.

If you say this is impossible from the incompatibility,—not so,—because each may want certain special characteristics [without affecting the partial identity] as in the case of two recognitions. (32).

“But is not the view that this knowledge is to have both as its objects, impossible from the incompatibility of the two objects? for the knowledge of an object distinguished by its inability to create the world, etc., is incompatible with an object distinguished by this very creative power, etc.” This is not true, because the being a receptacle of some common qualities may depend on a partial identity, without that thing which is characterised by some attributes being necessarily also characterised by some others,—as we see in the case of such cognitions as ‘that is this same Devadatta,’ ‘that is I,’ [where the ‘Devadatta’ of yesterday and to-day, and the ‘I’ viewed under similarly different circumstances, are respectively identified in spite of some peculiar attributes]. For the knowledge of the special characteristics, which distinguish certain given things, must cause certain exceptions and limitations, [thus the ‘Devadatta’ of to-day and yesterday, which are thus identified, are respectively distinguished by certain peculiar attributes of time and place].

“Then you hold that there can be the knowledge of identity by means of the indirect (or secondary) mention of a thing [without its distinguishing characteristics].”¹ I reply, No,

¹ The direct meaning of a word is called ‘denotation’ (*abhidha*); when this direct and principal meaning is incompatible with the rest of the sentence, we must have recourse to the indirect power of ‘indication’ (*lakṣaṇa*). Thus in the sentence ‘a herd-station on the Ganges,’ the primary meaning of Ganges is incompatible, and therefore we reject the direct meaning (*abhidha*) and take the indirect or secondary one (*lakṣya*) of something connected with the river, as its bank. So here the Devadatta of to-day and yesterday are evidently distinct, and they cannot be absolutely identical, as they would be, if the words were to be accepted in their primary meaning; ‘Devadatta’ is therefore taken in its secondary meaning as viewed apart from the time, etc., in connexion with which he is spoken of. It is this residue of separate properties peculiar to each, as time, space, etc., which is the distinguishing characteristic (*avachchedaka*) which here establishes the relation *lakṣyata*.

because knowledge by means of indirect or secondary mention is always of an inferior kind [to that given by means of direct mention or *abhidhá*] and because it is only the presence of the distinguishing mark of this relation (*avachhedaka*) which causes the knowledge of the thing thus indirectly indicated.¹ Otherwise we might sometimes have the recollection of the thing directly denoted by a word (*abhidheya*) without the distinguishing mark which determines its being thus directly denoted [for the relations of *abhidheyatá* and *alakshyatá* equally require the presence of an *avachhedaka*].

*Nor could the Supreme One be considered as subject to affliction, because a difference would be seen immediately after [the *prima facie* identity]. (33).*

Nor can it be objected that, if this were so [*i.e.* if the individual and Supreme Soul were identical], the Supreme Being might be also defined as possessing affliction, etc., which belong to [the internal organ] the accidental disguiser of the individual soul; because, after the aforesaid recognition of their identity, there would follow the especial determination that all affliction, etc., were distinct from Soul.

If you say 'the same holds of power,'—no, because it is natural [to the Supreme]. (34).

“But would it not follow that power, defined by making, etc., would be excluded from the Supreme Being, just as afflictions and the like are; whereas the abstract quality of

¹ Every case of such a relation as *abhidheyatá*, *lakshyatá*, etc., must have an *avachhedaka* or determining notion which will be present to characterize it. In *abhidheyatá* this will be the divine will or (according to others) *sanketa*, ‘human convention,’ this determines the special meanings of different words, and is therefore called *pravrittí-nimittam*; in *lakshyatá* this will be the special circumstances which cause an incompatibility between the primary meaning of the word and the rest of the sentence. In this last case it is these special circumstances which produce the knowledge of the secondary meaning. Thus in the sentence ‘a herd-station on the Ganges’ it is the idea of the river’s surface, as incompatible with a solid house, which suggests the secondary meaning ‘on the river’s bank.’

power, viewed as residing in the soul [apart from all action], is not like affliction, etc." We deny it, because making, etc., are natural to the Supreme Being. The naturalness of heat to fire cannot be altered; therefore it is non-naturalness which constitutes the accidental. Therefore in the case of the sun as reflected in a mirror, we may exclude from the original the foulness which we detect in the image, [as this is only accidental;] but we cannot exclude the roundness, brightness, etc., which are natural to the sun.

"But is not the power of the Supreme Being real; how then can affliction, etc., be foreign [and accidental] to individual souls?" He proceeds to account for this.

The power of the Supreme is not disputed; and it is not thus in the case of the souls other than He, because they have his nature. (35).

The power of the Supreme is not denied in any Veda, that such a generally received belief should be held untenable. Rather we learn that power is natural to him from such passages as that in the Chhāndogya Upanishad, "he whose will is truth," etc. Nor is there in his case any reason for his abandoning attributes once known to belong to him, as we hold that there is to individual souls, since he is always the Lord and always liberated. But affliction, etc., are not thus natural to the individual souls other than God,—why? because they have his nature. For we read in the Chhāndogya Upanishad (viii. 3), "he attains to the supreme light and appears in his own nature," etc., and this would be impossible, if affliction, etc., were natural to the individual souls. It would indeed be possible if affliction, etc., were natural to the Supreme also, but this is not so. Therefore we conclude, because liberation, as defined as becoming identified with Brahman, would otherwise be impossible, that mundane existence [with its inevitable afflictions] is only accidental to embodied souls. Although Māyā is a non-natural power of the Supreme, still it does not follow that this his disguise will ever be absolutely

abolished ; but the internal organs, which are the disguisers of the individual souls, will be absolutely abolished, wherever faith is produced towards the Supreme. The Mâyá-power of God never ceases, because, as the number of individual souls is infinite, its exercise by him is ever necessary, for their mundane existence and manifold service. And therefore such passages as those in the Śruti (Bṛihad Ārany. Upan. iv. 3, 7), "he as it were thinks, he as it were moves," etc., and again (Ib. ii. 3, 6), "hence there is this definition, 'he is not this,' 'he is not this,' etc., refer to the individual soul, [not to Brahman.]

If you say, 'what [becomes of God's power] apart from all souls ?' —not so, from the infinity of internal organs. (36).

"But even if the liberation of individual souls is only gradual, still when all internal organs are abolished, the disguiser of the Supreme [his Mâyá-power] will necessarily surcease, from the absence of all reason for its continuance ; and then what becomes of the power which you have called natural to God ?" We demur, for, as the number of internal organs which disguise the individual souls is infinite, such a time will never come ; and so our view still remains reasonable that power is natural to God. Nor can we conclude that such a time will arrive, from the maxim "all antecedent non-existences¹ produce their opposites from the very fact of their being antecedent non-existences,"—[because the number of souls is infinite.] Nor can you say that all the antecedent non-existences will eventually have produced their opposites, because there is nothing to necessitate its being so. And there is an utter absence of argument to establish the probability of a time devoid of all effects ; otherwise you might hold that there once was a time when *no* antecedent non-existence had as yet produced its opposite, and consequently infer a time when there

¹ I suppose there is here the tacit assumption that all individual souls have a prāgabhāva of mukti. (Prāgabhāva is the non-existence of a jar before it is made.)

was as yet no destruction [or emergent non-existence].¹ If you say that "such an idea as the possibility of my being one of the unfortunate souls who may never be liberated, would cut the sinews of effort towards liberation," I should reply that rather there would be every reason for effort, if there is a certainty as to what are the means, though uncertainty as to the attainment of the end; and on the other hand, it would be rather the idea that all will be certainly liberated, which would really lead to a paralysis of effort.

"If by the power which is natural to the Supreme, you mean the productive power of a material cause, then it will follow that the Supreme must be subject to change, just as clay (the material cause of jars) is." We reply

Brahman is not subject to change since matter is interposed as a screen,² following Him as He exists as thought. (37).

Matter is the material cause of inanimate effects, and is subject to change; but not so Brahman; the creative power of the Supreme is really through the development of himself and his being obeyed by matter. Nor can it be said that matter alone is existence, because this supposition would lead to individual souls being non-existent, as they are other than matter. Therefore we hold that creative power, etc., belong naturally to the Supreme, and that he throws a veil before himself in the form of his *máyá*-power or matter, [on which he works]; and therefore he himself is not subject to change, just as a magician who seems to create by illusion is not himself the subject of illusion.³ Although [as the Sánkhyas say] the very fact of being an effect means being changed, since the cause and the effect are in their substrate identical, yet [when God creates] it is not such a change as involves a change of form, as in the

¹ The true view is that the succession of mundane existence (*samsára*) is eternal *à parte ante* and *à parte post*.

² Matter (*prakrti*) acts as a screen and stops the influence of change on Brahman.

³ In p. 27, l. 7, the Sansk. Coll. MS. reads *-vikdryo* for *-kdryo*.

case of milk becoming curds. Or again, we may say that God is not subject to change any more than the potter's stick is in reference to the jar,¹ since the stick does not effect any change in itself besides that produced in the jar. Therefore it is said in the Aphorism 'since matter is interposed as a screen.'

"But if Illusion is the material cause, is not the world founded upon illusion? How then can we find it declared by Śruti,—as in the passage,² 'on Him is all founded,'—that the world is founded on Brahman?" He answers as follows :

There is (still) the being founded upon Him, as in the case of a stool in a house. (38).

There is no contradiction in holding that the developments [of illusion] are also founded upon Him, Brahman, 'as in the case of a stool in a house;' i.e. just as one, standing on a stool placed in the middle of a house, is said equally to stand on the stool or in the house.

"But if so, is not Brahman rendered superfluous by our assumption of primeval Matter (*prakṛiti*)?" He denies this in the next aphorism.

Both [are needed] from their mutual dependence. (39).

Brahman and primeval Matter are both causes; since the intelligent and the non-intelligent mutually depend upon each other, the one for attaining self-knowledge and the other for attaining an object for its potentiality.³ Which of them can ignore the other?⁴

He now proceeds to enumerate his categories, in order to facilitate the employment of the terms in his Śāstra.

¹ God in this view is the *instrumental* cause, and the potter's stick is not itself changed.

² Taittirīya-khilonpanishad, 26.

³ Cf. Sāṅkhya Kārikā, 21.

⁴ In p. 28, l. 1, read किं कस्योपेष्वकं according to the Calcutta Sansk. Coll. MS. The printed text is nonsense.

*There is no third beside 'knowable' and 'knower.'*¹ (40).

The 'knowable' (*chetvá*) is 'Matter,' the 'knower' (*chit*) is Brahman; there is no other third thing; such is the meaning. If you say that this third thing need not be taken any account of,² as it is neither proved nor disproved,—we reply that what the Aphorism means is this: the state of knowing abides in none but Brahman, that of being knowable in nothing but Matter.

"But if there is no connexion between the Soul and matter, all effects are abolished; and if there is any connexion, then this itself will be the third." He answers,

And these two are joined from their being beginningless. (41).

'Mutually' must be supplied from Aph. 39, *i.e.* 'mutually joined.' Both these, previously mentioned, *i.e.* Soul and Matter, themselves constitute the connexion between them,³ and we need not assume any extraneous connexion. Why? from their both being beginningless. And so it is said in the Gítá (xiii. 19),

"Know that Matter and Soul are both beginningless."

"Well then, let this very 'beginningless'⁴ form the needed connexion between them." We demur, for, as the alternative lies between 'conscious' and 'unconscious,' the two terms do not admit of a third.

[Here follows a digression.] "But if Matter is only an illusion,—as is declared in the Śvetáśvatara and other Upanishads,

'Let him know that Matter is illusion, and Maheśwara the illusion-lord,'

does it not follow that Matter is all false? and if so, how is it described as the Category, 'what is to be known'?" He replies:

'What is to be known' is not false, from its being a power. (42).

¹ Sc. 'object' and 'subject' (*chetvá* and *chit*).

² For a somewhat similar example of this rare use of *chodyam*, cf. Mágha, ix. 16.

³ *i.e.* it is the so-called *swarúpa-sambandha* (cf. Kusumánjali, transl. p. 13, note).

⁴ Read p. 28, l. 14, *anddi eva* with Sansk. Coll. Lib. MS.

‘What is to be known,’ i.e. Matter, cannot be false,—why? ‘from the very fact of its being a power.’ Thus the magician cannot create the required extraneous thing without an illusive power. And again, in such passages as that, “but how, gentle youth, could the existent be thus born from the non-existent?” (Chhánd. Upan. vi. 2), the Śruti proves the reality of the cause from the reality of the effect, and so declares the reality, not the falseness of all. But we may also put the matter into the form of a regular inference; the divine Creation always depends upon a corresponding concomitant cause,¹ from the very fact of its being a creation made by an intelligent being,—just like the [illusory] creation of a magician. Nor may you say that “this argument is irrelevant, as all we want is gained by assuming *adrishta*, etc.,” because it is simpler to make one assumption, as we do in assuming this ‘power,’ and also because there is no proof that *adrishta* is a cause of anything except experience and the means of producing it.² Again, since these other causes would inevitably overlap, if we tried to regard them as producing all effects [each being only partial in its operation], we consider that the existence of this *máyá*-power as the one eternal concomitant [to the Deity] is established. And as the further assumption of many other concomitants subordinate to this one is useful for the proposed end, it involves no real violation of the well-known law of parsimony. All this will be discussed at length in the third chapter.

The topic thus started as a digression being thus dismissed, our author returns to his original subject.

The purity of the faith is to be inferred from signs, as we see in common life. (43).

Although faith is an object of consciousness, through such

¹ The world resembles the *máyá* power of *Iśwara*.

² Thus it is said in the Kusumánjali (i. 12) “‘the perceptible form, etc., and their absence (in ice and air) arise from contact with special causes,’ and these special causes are the various kinds of merits in the person gratified by the cold air or ice.”

cognitions as 'I have faith in (such a person),' 'I am devoted (to him),' etc., just as is the case with such cognitions as 'I know,' 'I wish,' etc.; still its 'purity,'—i.e. its being characterized by very strong impressions,—cannot be ascertained by direct consciousness, any more than the authoritativeness of knowledge can.¹ Therefore it can be ascertained only by certain observed signs,² 'as we see in common life.' Just as 'in common life' the greater or less degrees of affection must be inferred from the way that the person is affected at discourse concerning the loved object, etc., as by horripilation, tears, or other signs of emotion, so it is here.

But not only are there 'signs' as in common life, but these signs have been abundantly defined in the authoritative traditions (*smṛiti*) of the great sages; so the author declares as follows:

And we learn from the Smṛitis such signs in abundance, as respect, honour, joy, forlornness, doubt as to any other object, celebration of his praise, continuing to live for his sake, considering everything as his, regarding him as being in all things, resignation to his will, etc. (44).

i. 'Respect,' as that shown by Arjuna (*Mahābh. Drona parva*, l. 2822), "The righteous winner of wealth, in whatever posture he may be, never fails to rise up before Kṛishṇa, with faith and affection."

ii. 'Honour,' as that of Ikshwáku (*Nṛisimha Pur. xxv. 22*), "Through his fondness for his name, and for the deer and lotus

¹ The Prabhākara school of the Mīmāṃsā hold that knowledge is an object of internal perception, and its correctness (or authoritativeness, *prāmdnya*) is cognised by the same act of cognition as the knowledge itself. There is 1. the perception of the object, i.e. 'this is a jar;' 2. the consciousness of this perception, i.e. 'I perceive the jar;' 3. simultaneously with (2) the cognition of the truth of the perception. The Nyāya holds that the three steps are successive, and the last is gained by inference, not by direct consciousness. If it were gained by direct consciousness, there could be no such thing as doubt.

² The Sansk. Coll. MS. reads ज्ञात- for जात- in p. 29, l. 17.

which resembled him, the king showed honour even to the cloud which was of the same [blue] colour [as Krishṇa].”

iii. ‘Joy’ as that of Vidura (Mahábh. Udyoga P. lxxxviii.) ; “The joy which I feel because of thy coming, O lotus-eyed, why should it be told to thee? thou art the inmost soul of all embodied beings.”

iv. ‘Forlornness,’ as that of the milkmaids (Vishṇu Pur. V. xviii.), “It is not possible for us to speak before our parents,—what can I say? What can our parents do for us burned with the fire of absence?”

v. ‘Doubt as to any other object,’ as, for instance, the feeling of hindrance in the minds of the dwellers in Śvetadvípa, even at the sight of the divine sage Náraḍa¹ (Mahábh. Śánti P. l. 12883); or as that of Upamanyu (Mahábh. Anusá-sana P. l. 7077), “At Śankara’s command I would be even a worm or a grasshopper; but I desire not even the three worlds, if given, Indra, by thee.”

vi. ‘Celebration of his praise,’ as that by Yama (Nṛisimha P. viii. 21), “The guilty one, tormented in hell, was thus addressed by Yama, ‘Why is not the god Keśava, the destroyer of sorrow, worshipped by thee?’”

Or, again, (Vishṇu P. III. vii.), “Having seen his emissary with noose in hand, Yama thus whispers in his ear, ‘Spare those who take refuge in Madhusúdana; I am lord of other men, but not of Vaishṇavas.’”

vii. ‘Continuing to live for his sake,’ as in Hanumat’s case (Rámáyaṇa, Utt. Káṇḍa, cvii.), “As long as thy purifying story shall circulate through the world, so long will I remain on the earth, obeying thy command.”

¹ Náraḍa goes to Śvetadvípa, a region inhabited by intense monotheists who worship only Vishṇu. The god shows himself to him and then bids him at once depart to his home: “These my votaries, filled with faith in me, ceasing from their five senses and from food, and brilliant as the moon, would fain fix all their thoughts on me; let there be no hindrance to their wish.”

Or as in the continuance in life of Nárada and others, though they had accomplished all their ends, solely for the sake of adoring him. Hence we have that passage of Śruti (Nr̄isimha-tápaní, vi.), “He whom all the gods worship desiring liberation, and the reciters of the Veda.”

viii. ‘Considering everything as his,’ as in the case of the Vasu Uparichara (Mahábh. Śánti P. cccxxxvii.), “His kingdom, and his wealth, his wife and his chariot,—he regards them always as all belonging to Bhagavat.”

ix. ‘Regarding him as being in all things,’ as in the well-known case of Prahláda; as for instance his words (Vishṇu P. I. xix.), “Thus an unwavering love for all beings is to be cherished by those sages who know that Hari is all things.”

x. ‘Resignation to his will,’ as of Bhíshma, even when Bhagavat approached to kill him (Mahábh. Bhíshma P. lviii.), “Come, lord of the gods, home of the world,—adoration to thee, bearing in thy hand bow, club, and sword,—slay me by force, O ruler of the world, from thy chariot, O thou refuge of living beings in battle.”¹

By the word ‘etc.’ we are also referred to the actions of Uddhava, Akrúra, etc.² Although this has been already mentioned in Aphorism 6, ‘It is an affection from its being the opposite of hatred,’ still there is a distinction between the two places, as there the intention was to give a sign to denote the presence of affection, while here it is to give a sign of the purity of faith.

“But do we not see hatred, jealousy, etc., felt by those who are devotedly attached to their lord towards those who experience a greater degree of his favour; why then should not these also be considered as signs?” He replies,

¹ I have followed in the last line the reading of the Calcutta printed text, as that given in the Śāndilya Comm. seems to be corrupt.

² Uddhava was Krishṇa’s cousin, see Wilson’s *Vishṇu P.* (Hall’s ed. vol. iv. p. 113); Akrúra was Krishṇa’s uncle on the father’s side.

But hatred, etc., are not so. (45).

I.e. from their incompatibility, as has been said by the venerable Dwaipáyana (Mahábh. Anúsána P. cxlix.),

“Neither anger, nor envy, nor greed, nor impure thoughts belong to the sanctified ones who are devoted to Purushottama.”

While in the case of Śíśupála there is the following succession to be traced ; from hatred arose continual remembrance, from that came the highest faith, and from that liberation.

“These ‘signs,’ however, are chiefly mentioned in the Smriti as having been produced in reference to Vishṇu’s Avatáras, but this faith of yours should have reference to the Supreme since it springs from the knowledge of Brahman.” He declares the true view.

From the implied remainder of the sentence this [faith] is also directed towards manifestations [as in an avatára]. (46).

This highest faith may also have as its object an avatára itself,¹ as is seen ‘from the implied remainder of the sentence.’ [He proceeds to explain this.] It is said (Gítá, vii. 23),

“The worshippers of the gods go to the gods, those who have faith in me go likewise to me.”

Here, in order to enforce the main point, there is an implied meaning of censure of the faith directed towards other deities. Therefore, in the passage (vii. 21),

“Whatever form any one devoted wishes to worship with faith, to him I make that very faith unwavering ;”

as the sense would have been complete, if the words had run “whatever (deity) any one, etc.,” we infer, from the addition of the word ‘form,’ that the real meaning must be that this faith has as its object the avatára itself [and thus refers to Vishṇu’s own assumed forms]. The entire topic is faith.

¹ I take *dtman* in *prddurbhvdvátman* as meaning ‘itself ;’ but it might mean ‘the soul manifested in an *avatára*.’ Cf. l. 18, and p. 37, l. 10.

From revelation we learn that there is no further birth to him who knows (His) births and actions. (47).

His 'births,'—i.e. Bhagavat's assuming a body for the performance of those effects to which a body is indispensable, as being visible to his votaries, slaying the demons, producing the Veda, etc. His 'actions,' i.e. his producing the Veda, etc. To him who knows these aright, [this knowledge] leads to immunity from all future births ; as He himself declares (Gítá, iv. 9),

" My birth and my action are divine ; whosoever knows thus in truth, he, on abandoning the body, is born no more, but goes to me, Arjuna."

Not that immortality is the direct fruit of this knowledge of His births and actions ; but, by abolishing the foulness of that mind which is fixed on these, it produces the highest faith having for its object the supreme Iśwara as conditioned by these *avatáras*, and so leads to the immunity from all future births. Therefore we maintain that Revelation itself allows that the being who assumes an *avatára* may be the object of the highest faith.

And these are divine from their being produced solely by his own power. (48).

What does the 'divine' character mean in those words of the Gítá just quoted, " my birth and my action are divine "? It cannot mean that they are produced by reason of previous merit, because there is in him no contact with merit, as 'consequences of actions' are not proved to belong to him. Nor can it mean their being produced in heaven, because then the character would not apply, when (as in the case of Krishṇa) the birth is in the world of our earth. Rather it means that here there is no making use of any gross material cause as in the case of the ordinary body ; but it is all [directly] produced by his own *máyá* power. Hence we have those words of Bhagavat to Náraṇa in the 'Liberation' book [of the Mahábhárata, ccclxi.],

“All this is a *máyá* created by me, that thou seest me at all, Nárada.”

And so too in the *Gítá* (iv. 6),

“Though myself unborn, of an eternal nature, and lord of all beings, yet making use of my subject Nature, I am born from æon to æon.”

Nor is the circumstance that his body is not composed of the gross elements any bar to its being a body,—since its being composed of the gross elements is only necessary so far as it is to be the seat of the enjoyment of the fruits of former actions [and these, as we just now said, are out of the question in regard to *Krishṇa*]. If you say that its being such a seat of enjoyment is essential to the idea of a body,—I reply that it is simpler to hold that the true idea of a body is its being the seat of voluntary effort. Effort is a particular species of the genus ‘action’; for we must not say that effort is the same as action, or we should have to apply the term to the forced movements of a dead body [under the influence of magic].¹ Nor may we say that effort is action produced by direct volition,—because then it would follow that we ought to apply such a phrase as ‘it makes an effort’ to a pot, since all acts [as of a pot’s boiling its contents] are produced by the direct volition of *Iśwara*. Now the same argument which proves *Iśwara* to have a body establishes the efforts produced by that body, and so the discussion may rest here.

Nor does it follow that, if we thus grant the existence of such a body for *Krishṇa*, we must raise the number of principles or ‘primary existences’ [to 27 instead of 26, as this body will be quite *sui generis*;] because it will not be a ‘principle’ at all, any more than a common effect is, as a pot, etc.,—since neither of them acts as the material cause of any external object which

¹ Cf. the scene of the old witch and her slain son in the sixth book of Heliodorus’ *Aethiopica*; or *kriyā* may mean such actions as the dead body’s falling to the ground, etc. I prefer this to taking *mṛitasarira-kriyā* as ‘the last offices paid to a dead body,’ which would simply be a quibble on the word *kriyā*.

helps to make up the visible world ; nor again does it act as the material cause of the senses.¹

“But how does He act, as He has no object to move Him ?”
He replies,

His chief object indeed is compassion. (49).

In common life we apply the term ‘compassionate’ to those who exert themselves for the disinterested² removal of others’ sorrow. But this is not the highest application of the word, since these persons are not entirely disinterested in their action, as they may act in order to avoid the pain caused by their sense of pity or in order to attain subsequent merit. Nor, again, would its highest application be right in the case of any one who merely acts to remove others’ sorrow,³ since we do not apply it to one who has ulterior objects in view by so doing, as *e.g.* gaining wealth, etc. But the compassion of Bhagavat is compassion in its highest sense, when He disinterestedly abolishes others’ woe. For His sake we use the term ‘compassionate’ in only a secondary sense, when we apply it to those who aim at other objects. Hence we say that men act from their feeling

¹ Śāṇḍilya holds that Kṛishṇa is really a form of the Supreme Brahman (see Comm. on Aph. 52); but his body is not a separate primary principle (*tattva*) from the acknowledged 26 of the Vedānta, as it is not a *tattva* at all. The 26 *tattwas* are divided first into two great classes, as intelligent (*chit*) and non-intelligent (*achit*). The former includes Iṣwara and the individual soul, the second all the rest. But the second is in turn similarly divided into general (*vydpaka*) and special (*vydpya*) ; the special are the five elements, the five tanmātras and the eleven senses and organs; the general are matter (*i.e.* Iṣwara’s *māyā* power), intellect and egoism (see Comm. on Aph. 87). The special spring from the general, as their material cause; and in turn themselves produce all the different individual existences (as pots, etc.) in the world. But the divine body of Kṛishṇa is not like the special *tattwas*, as nothing in the gross world springs from it; nor can it be like the general *tattwas*, because these are the material cause of the elements, senses, organs, etc., but this divine body is not the material cause of anything. (Cf. the *Tattwa-kaumudi* in its Comm. on Sāṅkhya-kārikā, aphorism 3, where it is shown that such effects, as pots, etc. cannot be called *tattwas*.)

² Perhaps *nirupādhi* in p. 35, l. 3, should be corrected to *nirupadhi* ‘genuine,’ ‘guileless;’ *nirupādhi* however means pretty much the same thing, ‘unconditioned,’ ‘disinterested.’

³ *i.e.* omitting the word ‘disinterested’ from our previous definition.

of compassion, having regard at the same time to the merit which the action will produce.

“But might we not say that, as all pre-eminent manifestations of power are said in the Gítá to be forms of Bhagavat (according to the line, ‘know me to be also amongst men the king,’ etc., Gítá, x. 27), liberation might also follow from faith directed towards a king, etc ?” He replies,

It is not directed towards pre-eminent manifestations of power, because they have to do with the vital airs. (50).

The highest form of faith is directed only to a Being unassociated with the individual soul ; but when faith¹ is directed towards such beings as kings and others, who are connected with the vital airs, etc., which are the disguisers of the individual soul, it cannot have liberation as its fruit.

And because of the prohibition of gambling and the king's service. (51).

We read in the Dharmásástras that gambling and the king's service are both prohibited ;² but this would not be so, if the king were [the same as] the Supreme Being [and so a proper object for faith].

If you say ‘this also applies to Vásudeva,’—no, because he is the real form (of Brahman). (52).

“But when the Śruti speaks of these pre-eminent manifestations of power, does it not mention among them ‘I am Vásudeva among the Vrishnis’ (Gítá, x. 37), and therefore [as the manifestation as Vásudeva here only runs parallel to that as a king, etc., in x. 27,] it would follow that the manifestation as Vásudeva is no more to be an object of faith than the others ?” We cannot admit this, because the Supreme Brahman is really in the form of Krishṇa ; as Parásara says (Vishṇu Pur. IV. xi.),

¹ In p. 35, l. 15, read भृतिः for रक्तिः.

² I do not know the exact verse here referred to, but the sentiment is found in Böhtlingk's *Indische Sprüche* (2nd ed.), 2992, 2995.

“ If a man hears the line of the race of Yadu, he is delivered from all sins, that race in which the Supreme Brahman became incarnate as a man, under the name of Kṛiṣṇa.”

This would not be so, if Kṛiṣṇa were only an individual soul.

And from his recognition as such. (53).

We find in Śruti a distinct recognition of the son of Vasudeva as the Supreme Brahman, as (in the Nārāyaṇa Upanishad, Atharva Śiras, vi.)¹

“ The son of Devakī is related to Brahman, the destroyer of Madhu is related to Brahman ;

“ There is one form of the Supreme Brahman belonging to Nārāyaṇa, pervading all beings, existing as the cause (of all), itself uncaused.” And this same recognition is also found in Smṛiti, as in the words to Yudhiṣṭhīra, uttered by Mārkanḍeya, who had had ocular experience of a mundane destruction² (Mahābh. Vana Parva, clxxxix.),

“ That god who was beheld by me of old, having eyes long as a lotus-petal, is now, O tiger of men, thine own relation, Janārdana.”

So too (Mahābh. Śānti P. ccxlv.) Janamejaya says, after hearing that Bhagavat is not to be seen even by force of penances,

“ He who is not to be seen even by force of penances, Bhagavat worshipped by the world,—him they have seen visibly manifested, adorned with the Śrīvatsa mark.”

The ‘and’ in the Aphorism implies that another reason is found in the fact that the Smṛiti expressly mentions a reward to those who are devoted to him.

“ How then is it that we find Vāsudeva himself enumerated among the pre-eminent manifestations of power [as in the Gītā, x. 37] ? ” He replies,

That is to be explained by his superiority among the Vṛiṣṇis. (54).

In such passages as ‘ I am Viṣṇu among the Aśvins,’

¹ Compare Weber, Indische Stud. ii. p. 54.

² He is called *Sapta-kalpaṇta-jīvāṇaḥ*, “ living through seven æon-destructions.”

(Gítá, x. 21) this mention of him among the pre-eminent manifestations of power is simply to show that Parameśwara has the superiority amongst *them*; and so too this similar mention of Vásudeva (in x. 37) is simply intended to show that he is the superior among the Vṛishnis.

And so too with regard to other well-known [similar manifestations]. (55).

In the same way we are to infer that faith will produce liberation as its fruit, when it is directed towards the boar, man-lion, dwarf, Ráma, and other *avatáras*, which are well known to possess, like the Vásudeva *avatára*, the signs of the supreme Brahman. Or the aphorism may mean that we are to understand a similar meaning of mere superiority over the other pre-eminent manifestations of power, which are well known to possess the signs of the Supreme Brahman, as *e.g.* "I am also Śankara among the Rudras," etc. It is said in the Skánda Puráṇa (Káśi-khanda, i. § 27),

"He who would declare that there is any distinction between Vishṇu and Rudra or between Śrí and Gaurí,—that utterance of that erring fool is blamed by the Śāstra."

The fact that Śankara is well known to possess the signs of Brahman, is abundantly to be recognized as taught in the Smṛiti, etc.

Thus ends the first daily portion of the second Chapter of the Commentary on the Hundred Aphorisms of Śáṇḍilya, composed by the most learned teacher Swapneśwara.

The two manifest aids to faith, knowledge and devout concentration (*yoga*), have been discussed; the author now proceeds to discuss the inferior forms of faith, which have final bliss attached to them in an indirect way, inasmuch as they destroy the sin which would hinder its attainment.

Since 'bhajana' is summed up in 'bhakti,' the lower¹ form exists for the higher as it is a means to its production. (56).

The Gītā, after praising the highest form of faith as set forth in the seventh chapter, by the line (ix. 13),

"Having known me as the imperishable, the first of beings, they worship me (*bhajanti*) with undiverted minds;"

proceeds to notice [the inferior forms] in the next couplet,

"Always reciting my names and striving, firm in their vow, And paying homage with faith (*bhakti*), they serve me, perpetually devoted;"

and after that (in ch. ix. 29) we have the summing up of the whole subject in the words,

"But they who worship me (*bhajanti*) with faith (*bhakti*), are in me and I in them."

Now with regard to this passage, just as the Mīmāṃsakas explain the text "let him sacrifice with *chitrā*" (Taitt. Samh. ii. 4, 6),² so here we must take it as meaning, "let him produce the desired fruit by worship (*bhajana*), which is expressed by the term *bhakti*," and in this way the fruit [bliss,] and the habit of mind [worship,] will be both found residing in the same subject. [If you ask why the author of the Gītā used the word *bhakti* when he meant *bhajana*, we reply that] the word *bhakti* came ready to the author's hand as having been already used of the habit of mind towards Bhagavat in such

¹ I read गौणी for गौणा with the Sanksrit Coll. Library MS.

² This alludes to a Mīmāṃsā discussion on the text "let him who desires cattle, sacrifice with the *chitrā*." A discussion is raised (Nyāya-mālā-vistara, i. 4. 3) as to the meaning of *chitrā*,—is it merely the name of a sacrifice, so called from the six various objects, honey, ghee, etc., offered in it; or does it mean the spotted she-goat which is the Agnīshomīya victim? The Mīmāṃsā decides that *chitrā* here means the name of the sacrifice; as in this way the desired fruit (cattle) and the prescribed means (the *chitrā* sacrifice) will both belong to (or reside in) the same subject, the offerer. If it had meant the spotted she-goat used as a victim in the Agnīshomīya sacrifice, then in the words "let him who desires cattle sacrifice with the spotted she-goat," the fruit would have belonged to the sacrificer, but the spotted she-goat would have been a characteristic of the sacrifice, and belonged to it, and thus we should have had *vaiyadhi karanya*.

passages as “he who has faith in one (*ekabhaktih*) is pre-eminent” (vii. 17); and moreover *bhakti* and *bhajana* are originally synonymous [being similar derivatives from the root *bhaj*].

We must not say that the highest form of *bhakti* is here enjoined as producing the fruit of supreme bliss,—because we have already seen in Aphorism 7 that the highest form of faith cannot be thus enjoined by rule, as it is not to be produced by a mere effort of human will. Nor again can we say, that the fact of its being a cause of supreme bliss was before unknown and is now first definitely declared in the Gítá,—because this fact had been already declared in the seventh chapter by the words “they who have faith in me go likewise to me.” The true view is rather that these ceremonial repetitions of a deity’s names, etc., were originally only brought in with a view to show that they were means for removing the hindrances to the highest faith; but afterwards the word *bhakti* in the instrumental case was applied to them in a secondary sense [in ix. 14], and thus they were enjoined as themselves means to produce the highest faith. We are thus led to the closing passage (in ix. 29), “They are in me and I am in them,” as a ‘persuasive enforcement,’ giving the purpose of this injunction (*arthaváda*).—Otherwise we should have had to divide the sentence, and to read it, “by *bhakti* they attain *bhajana*, and by this they dwell in me.”

As such acts as repeating a deity’s names, etc., are a means for producing faith in the worshipper’s soul, the word ‘*bhakti*’ is used here in a secondary sense which is easily understood from the literal one, just as in the Vaidic phrase “ghee verily is life” [where the real meaning is not that ghee is literally itself ‘life,’ but that it is a great means for prolonging it]. Or the word *bhakti* may be applied to these ceremonies, as meaning that they are instruments of worship, *i.e.* “he is worshipped by these things” (*bhajyate ebhīḥ*); just as the word *ubhvid* [is applied to a particular kind of sacrifice, as well as to a shovel,

from its etymological meaning *ubhidyate paśuphalam anena* ‘the desired fruit, sc. cattle, is dug up by it.’]¹ Or the term may be used from our reading in the Gítá of the various grades of worship, “four several kinds of men worship me” (vii. 16),—so that the term itself implies ‘varieties’ as the term ‘creation’ does. Or it may be a secondary sense of the term as characterized by the vague and less discriminating attribute ‘noble-minded,’ since we read in the Gítá (vii. 18) “all these are noble-minded, but the knower I hold as myself.”

And since the other [inferior forms of faith] are associated with the recitation of the god's names as tending to stir up affection. (57).

It is said in the Gítá (xi. 36),

“Well is the world, O lord of the senses, delighted and filled with love at thy praises.”

Here we have it directly affirmed that the recital of the deity's names is for the purpose of stirring up feelings of affection.—“Since they are associated with it,” all the other observances which are mentioned with ‘recitation’ in the Gítá (ix. 14, etc.)—“always reciting my names and striving firm in their vow,” etc.—will also have as their end the production of affection [i.e. faith] in the soul.

But the inferior forms are mentioned in the interval; and they are also alluded to in the Vedic references to objects of adoration, from the very fact that they are found in the Brahmanánda. (58).

The inferior forms of faith which are mentioned in the Gítá between the two aforesaid passages, “Having known me as the imperishable, the first of beings, they worship me with undiverted minds” (ix. 13), and “But they who worship me with faith are in me and I in them” (ix. 29),—are really subsidiary to the highest faith, being included as by nippers between two

¹ Dr. Ballantyne, in his edition of the text, gives a reference here to Aśwalayana's Srauta-sútras; but the true reference is rather to the derivation of *ubhid* suggested in the Mímáṃsá, compare Jaiminiya-Nyáya-málá-vistara, i. 4. 2.

distinct mentions of this highest faith. Thus we read (in ix. 14, 15, 22, 25-28) as follows,

“Always reciting my names and striving firm in their vow, and paying homage with faith, they serve me perpetually devoted. And others serve me, sacrificing with the sacrifice of knowledge, and worshipping me in unity or in plurality, or as facing every way in many guises.”

“They who serve and think on me, with their minds fixed on nought besides,—to them, ever devoted to me, I bring sure bliss.”

“Those devoted to the gods go to the gods, those devoted to the ancestors go to the ancestors, those who sacrifice to goblins go to the goblins, and those also who sacrifice to me go to me. He who gives to me with faith a leaf, a flower, a fruit, or water,—I eat it from him pure-souled as offered in faith. Whatever thou doest, whatever thou eatest, whatever thou offerest, whatever thou givest, whatever penance thou undergoest, O son of Kuntí,—give it all over to me. Thus shalt thou be delivered from all good or evil consequences, caused by works.”

Here ‘recitation’ means repeating the deity’s names; and worldly ‘striving’ also to attain faith is likewise mentioned with it, as the subject-matter is the different subsidiary helps to faith. ‘Firmness in their vow,’ *i.e.* their performing through faith in me such ceremonial observances as the fasting on the eleventh lunar day,¹ etc. ‘Paying homage’ (*namaskára*), *i.e.* the performance of such ceremonies as the raising the hands to the head in token of self-abasement. The ‘sacrifice of knowledge’ is twofold, the superior and the inferior, as directed respectively to unity or plurality. The ‘thinking on Him alone’ is the contemplation and continual remembrance of Him. ‘Sacrifice’

¹ “Every eleventh lunar day is held in extravagant veneration by the Hindus, but more particularly by the Vaishṇavas. Fasting on the eleventh day is declared to be equally efficacious with a thousand aswamedhas, and eating during its continuance as heinous a sin as parricide or the murder of a spiritual teacher.”—Wilson’s *Essays on the Religions of the Hindus*, vol. ii. p. 204.

is worship directed to Bhagavat, and the giving of leaves, etc., and so, too, the giving over of all enjoined or forbidden actions to the Supreme Lord.

These, however, are not the only subordinate helps; for other means to produce faith are hidden¹ in such passages about worship as that of the Chhāndogya Upanishad (iii. 18), "let him adore the mind as Brahman," or that of the Gītā (x. 21), "I am Vishṇu among the Aśvins," etc. If you ask "why?" I answer that we are authorized to conclude so, because the whole of the Theosophical part of the Veda treats of faith or the means for its production in the soul.²

From these arises purification, as we see by the introduction of the subject. (59).

From these inferior forms of faith arises 'purification,' i.e. the removal of the sin which causes the foulness of the internal organ; this, however, is itself a means [not the end]. Why? because these inferior forms are mentioned in the Gītā, after introducing the subject (in ix. 2) by the words "this is the best purifier." Purification is an indispensable means, since faith is a quality of the internal organ [which is produced after purification has accomplished its preliminary work].³

Some infer a greater degree of fruit from this conjunction of the higher faith with these. (60).

Some teachers hold that the joint mention of the higher faith in connexion with these inferior forms, as the recitation of names, etc., in such passages as "he who offers to me with faith," (ix. 26), "paying homage to me with faith" (ix. 14), etc.,—as it is certain from the context, etc., that these latter forms must hold a subordinate position,—can only be in order to show that there is a higher degree of fruit to those who, having exercised their faith, also practise these lower observances.

¹ Literally 'swallowed up by.'

² Or as it was said in the Commentary on Aphorism 26, 'faith is the end of the brahma-kānda.'

³ Compare pp. 47, 52, *suprd.*

Jaimini thinks that it is only as a name, from the possibility. (61).

But the teacher Jaimini¹ (as the fact of these forms being inferior is certain) thinks that the same explanation holds here which holds in regard to the Vedic injunction "let him who is using a spell against an enemy sacrifice with the *syena*." [Now it is shown in the Aphorisms of the *Mimamsa* that *syena* does not mean there 'a hawk,' but is the special name of the ceremony;² and so Jaimini maintains that] the word 'faith' is only used in this passage of the *Gita* in a subordinate way as a special name for the actions described, and thus the passage means "let him secure the highest faith by the [so-called special] faith, 'repeating the deity's names,' and by the [so-called special] faith 'giving'"—since in this way we have the possibility of their all referring to the same subject;³ and thus it will have no reference to any fruit of its own, which would only introduce a needless complication.

Here these subordinate means are to be performed according to time and opportunity, as in building a house, etc. (62).

Now three alternatives present themselves. The repetition of names, paying homage, and the other aforementioned observances, may be either performed simultaneously, or any one singly, or all in order. But we cannot accept the first alternative, because then we should have the whole failing, if any one observance were left unperformed; nor can we accept the second, because if there were thus an unlimited option, it would involve their all having one and the same use; and the third alternative will not suit the meaning of the text; and again, when one observance was performed, it would seem unnecessary trouble to perform the next. And therefore the *prima facie* conclusion is that these different observances cause mutual confusion by each intruding into the province of the others.

¹ Is this an adaptation of Jaimini's doctrine (in *Sut. i. 4. 5*) ; or does it refer to a modern writer of that name?

² So called from its suddenly destructive effects on the enemy.

³ *i.e.* they will be all alike instances of the lower faith, sc. means to the higher.

But the true conclusion is that all these observances are alike means [to produce faith], since all have authority for their being followed. But there is no necessity for the simultaneous performance of all, from the absence of any authority for it; those only need to be practised simultaneously, the simultaneous use of which is commanded in the Śruti, as perfumes, flowers, incense, lamps, oblations, etc. All the other observances may be performed according to time and opportunity, as in the making of a house, etc.; *i.e.* just as men bring the various materials for a house, as the thatch, pillars, etc., sometimes all at once and sometimes in succession; and it does not follow, however they may be brought, that the thatch, etc., cease to be means for the desired end. Therefore whatever sin each observance is specially suited to destroy, let it be performed for that purpose; and thus all having respectively shown their various efficacy, the highest faith will be eventually produced in the soul; and so it is declared in the Gítá (vii. 19),

“At the end of many births he who has knowledge attains me.”

From pleasing the Supreme Lord even one may be effectual. (63).

Among these inferior means any one may become powerful by special practice, and this even by itself may produce pleasure in the Supreme Lord and so avail to cause the highest faith; just as we see that an earthly lord is not pleased by his other attendants with all their many careless services, but may be pleased by even one attendant with a simple act of shampooing performed with hearty zeal. The highest faith may be attained, through the favour of Bhagavat, by even one of these inferior means, as repetition of names, etc., resolutely carried out; as we read in the Gítá (xviii. 57),

“Devoting thyself to concentration of thought, fix thy mind on me; he whose mind is fixed on me will, by my favour, cross over all difficulties.”

So too any particular one may have a peculiar efficacy derived

from a certain time, etc., as it is said in such passages as the following [in the *Brahma Purāṇa*, ch. xcvi. 166],

“What one obtains by meditation in the *Kṛita*, by sacrifices in the *Tretā*, and by outward worship in the *Dwāpara*, that one obtains in the *Kali* by merely reciting *Kesava*’s name.”

Nor will the different means interfere with each other, since recitation of the deity’s names, and the other means, produce their respective influence by their own nature, in each individual case where faith is to be powerfully excited.

Is the purification [spoken of in Aphorism 59] the means [for obtaining the highest faith] in the case of all who are occupied with the recitation of names, etc., or is something else the means in the case of some? He replies:

That absence of bondage, which belongs to surrendering works, is the true means. (64).

The true means [for attaining the highest faith] is that absence of all bondage consisting in a cessation from all consequences, which arises in the case of those who have surrendered all their good and evil works to *Bhagavat*. As we read [in the *Gītā*, ix. 28],

“Thus thou shalt be delivered from good and evil consequences, caused by works.”

And there is a formula for this surrender of our works in another *Purāṇa*,

“Whatever I do, good or evil, with or without my will; That being all surrendered to thee, I do it as impelled by thee.”

Nor would it follow in this way that a man might do as he pleased, under the pretence of acting as thus impelled by *Him*; because the absence of doing evil is really one part of this divine impulsion. And so the *Smṛiti*, “A man could not be devoted to sin, while depending on strength derived from the *Veda*.” Therefore we say that this ‘purification’ must have for its object something other than doing evil. Now good deeds

are to be understood as meaning the necessary and occasional observances¹ prescribed by one's period of life (*Aśrama*). The world of Brahmá, etc., is the reward attained by the due observance of the duties of one's *āśrama*, and the very attainment of this reward would delay the *summum bonum*, liberation ; and therefore this and the like are called 'bondage' in the Aphorism. But when all is surrendered to Brahman, it is well known that it is a means to liberation. Thus, too, there is an absence of consequences when the voluntary works engaged in through desire of fruit, or evil works engaged in through ignorance, are afterwards surrendered [to Brahman].

But here we must consider a distinction in these subordinate forms of faith. Thus, for instance, we find a description like that [in the Chhāndogya Upanishad, i. 6], "That golden male who is seen within the sun, with golden beard and golden hair," etc. ; and so too [in the Nárada-pancharátra, xi. 71.],

"He is ever to be meditated on who resides within the orb of the sun, Náráyana, seated on his lotus seat; crest-bearing, wearing bracelets and *makara* earrings, decked with a string of pearls, golden-formed, and carrying a conch and discus."

Is meditation to be restricted to these [special manifestations] or is it to be extended to the complete [formless] manifestations of the divine nature, as given in other śrutis ? The *primâ facie* answer which suggests itself is that it is restricted by the śruti's mentioning the definite nature of the object to be thus meditated upon ; but the following Aphorism supplies the true answer.

¹ Ceremonial works are of three kinds, 'constant,' 'occasional,' and 'voluntary.' The 'constant' are those continually enjoined through a Bráhman's life, as the daily and fortnightly offerings; the 'occasional' are enjoined on certain occasions, as recovery from sickness, an eclipse, etc. ; the 'voluntary' are directed to some special end, as 'let him who desires heaven offer the *jyotiṣṭoma*.' It is generally held that the first two are positive duties and cannot be omitted without sin ; but their performance does not produce bondage by causing merit in the offerer. The 'voluntary' offerings necessitate a future reward, and as they thus produce bondage, they should be avoided by the devotee. Sāṇḍilya, however, holds that even 'constant' and 'occasional' works, as well as 'voluntary,' produce 'merit,' and so tend to cause bondage, unless they are surrendered in faith to Iśwara.

But the [apparent] restriction of the meditation is given because of the easiness of a visible object. (65).

The reason why the Śruti mentions a particular object for one's meditation is in order to present the mind with some visible object, as the mind might become distracted by a variety of objects. Therefore its mention is to be considered as arising only because of the greater easiness,—as there might be the risk of an option and other difficulties, if the meditation were directed only to the unseen. Therefore the rule will be different in regard to different passages of Śruti. Hence we see that without some such definite mention the fruit of meditation would have been hard to obtain in the case of the milkmaids and Śiśupāla, etc.

The root 'yaj' there means worship ; not so in the other sacrifices. (66).

“In the Gítá (ix. 25) it is said ‘those also who sacrifice to me (*mad-yájinaḥ*) go to me ;’ does the root *yaj*, used here, refer to the well-known *jyotishṭoma* and other offerings, or does it mean ‘worship’?” We answer,—*yaj* is used here only in the sense of ‘worship.’ How is this known? By such injunctions as “let him worship Vishṇu,” etc., necessary and voluntary worship is already expressly enjoined with reference to Vishṇu; and the Gítá only enjoins this ‘worship’ here as a subsidiary part of the highest faith,¹ and does not itself expressly enjoin that it should be performed with a reference to Vishṇu.² But in the case of the other offerings [*i.e.* the *jyotishṭoma*, etc.] we do not find any express declaration that they are directed to Vishṇu; in fact, in that case, we should be forced to divide the sentence of the Gítá, [“those who sacrifice to me, go to me,”] into two

¹ This refers to the Comm. on Aph. 58, where vv. 14–28 (Gítá, § ix.) are considered to refer to the ancillary forms of worship included (as ‘between nippers’) between vv. 13 and 29, which describe the higher form.

² I read in p. 45, l. 3, *na* for *tena*, as this is the reading of both MSS. in the Calcutta Sanskrit College Library.

distinct declarations, viz. one to establish that these sacrifices were directed to Vishṇu at all, the other that they were related to faith.—“ Well then, [if an offering’s connexion with Vishṇu is what gives it this relation], let us hold that there is this connexion with faith in such a special and voluntary offering as that prescribed in the text, ‘he offers an oblation of milk and butter to the wide-stepping Vishṇu.’ ”¹ We concede this in part;—but the example you give is an imperfect one, since voluntary oblations [which are offered with a certain definite end] have properly no reference to any farther end when that immediate end is obtained; and I would rather exemplify this connexion with faith by the case of those constant daily offerings which the very fact of living makes obligatory [apart from any accidental desires, such as might prompt voluntary offerings]; since there is nothing to hinder this view,² and, inasmuch as they are constant, they are always at hand.

Hence in the Mokshadharma section of the Mahābhārata, we read, in the censure of acts of worship accompanied with injury to living beings (Mahābh. Śānti P. cclxvi.),³

“ The righteous-souled Manu prescribed avoidance of injury in all ceremonial works; it is because men are filled with [unnecessary] desires that they slaughter the cattle outside the *Vedi*.⁴ They alone who know Vishṇu worship him rightly, with offerings of milk and flowers; thus is his worship prescribed in the *smṛiti*.”

Now follow three sections (*adhikarāṇas*) arising from the topic of *pūjā* as just discussed.

¹ This is some passage, describing an offering made to Vishṇu under a particular manifestation, and for some particular desired object. Although in the indicative mood, it appears to be considered as an imperative injunction, compare the Mīmāṃsā discussion, Taitt. Saṃh. vol. i. p. 34.

² These constant offerings have no expressly declared fruit, and therefore naturally look forward to some such transcendental fruit as that declared in the line from the Gītā.

³ This is part of the speech of King Vichaknu, on seeing oxen slaughtered at a great sacrifice.

⁴ See Aitareya Brāhmaṇa, ii. 11.

But the “water of his feet” means water for washing the feet, as otherwise it would not apply to all cases. (67).

a. The following passage occurs in Smṛiti (Nr̄isimha Purāṇa, § 59),

“Those sacred waters of Ganges, Prayāga, Gaya, Pushkara, and Naimisha, and those of Karujāngala and Yamunā, only cleanse sinners after a lapse of time; but the water of Bhagavat’s feet cleanses immediately.”

Now does this “water of Bhagavat’s feet” mean water actually connected with his feet, or water poured on the feet of his adopted representative (as an idol or priest)? The “water of his feet” means only “water for washing the feet” [*i.e.* we name it from its object, but we do not undertake to prove that it has actually been in contact with his feet]. Why? Because otherwise it would not apply to some cases which ought to be included. Thus we may at once declare that no direct connexion is possible between the water and Bhagavat; nor can it be by means of a personal descent of the deity, because this too cannot be [immediately] present to the performer of the ceremony. And again, even if we maintained that the difficulty was met by the actual connexion between the water and the feet of the consecrated image which receives the worship, still this would not hold in the case where an unconsecrated image is brought in for worship; nor again would it apply in the case of the Śālagrām Ammonites, etc., since these have no feet at all. So in order to help the passage to apply to all these cases, let the expression be held to mean only “water for washing the feet,” as otherwise we should have to invent all kinds of very distant connexions which might be supposed to exist between the image, etc. [and the deity].

What is given by the worshipper himself may also be taken by him, since there is no difference. (68).

b. The offered eatables, the flowers left at an offering, etc., which were given in worship to Bhagavat, are to be given to

the Sátwatas, as enjoined by the passage, “what is sacred to Vishṇu is for the Sátwatas,”¹ etc. ; now as the word Sátwata applies equally to both, they may be also taken by the votary himself [as well as Kṛishṇa’s other votaries], *i.e.* they may be appropriated to his own use by eating [as the food], or by holding [as the flowers]. If he himself takes them, the final ceremony² is fulfilled. But all trickery in religious rites is to be avoided. Therefore, just as the purodáśa cake, which was presented to Agni, etc., is afterwards given away, in the concluding ceremony, in accordance with the words of the injunction, “he cuts the offering to Agni Swishtakṛit from the upper half ; the four priests, with the institutor as the fifth, eat the cake,”—so here too the same thing is done because of the words of the injunction ; otherwise one could not give it even to the Sátwatas, as it is property belonging to another.

If you rejoin that “he gives it to the Sátwatas from the injunction,” I reply that there is nothing in the words of the injunction to exclude one’s self. Nor may you retort, “But then you might argue in the same way that, when it is said ‘let him give to the bráhmans,’ he may give to himself as he too is a bráhman ;”—because the very essence of giving is that while your own right of property in the thing is destroyed, another’s right is constituted.³ But we are not to apply this rule in the case of the concluding ceremony mentioned above, because we see that the institutor is expressly named in the injunction as a sharer ; that is, the ceremony establishes his right, just as buying does. And so, if there are no other Sátwatas to benefit by the offerings, the rule is to be prevented from remaining inoperative, by himself taking them.

And the same principle is also to be understood when he

¹ Sátwata originally means a prince of the Satwats, and is applied to Kṛishṇa ; it afterwards means a devoted follower of Kṛishṇa.

² Called *pratipatti* in the ritual treatises ; *i.e.* the final disposal of what is left at the end of the rite, cf. Jaiminīya Nyāya M. V. iii. 4. 21.

³ I read परस्तापादन्^o for परस्तापादान्^o in p. 46, l. 3 *infra* (cf. last line), (cf. Jaiminīya Nyāya M. V. iv. 2. 12).

takes the water for washing the feet, etc., which he had himself presented. The line in the Gítá (iii. 12), "He is verily a thief, who eats things given by the gods, not having first given them to them," is to be explained as bearing out our view, for, as the agent is the same in the two clauses, so we must understand the object to be the same, as his supposed right of ownership is destroyed¹ [by the fact of the things having been previously given by him]; since the negation with the indeclinable participle [*apradáya*—'not having first given'] necessarily requires to be construed as applying to the same object as the verb 'he eats,'—as there is no reason for supposing that 'things given by the gods' could mean in the next clause things of a similar kind² [and not those very things]. Therefore we must hold that even what is presented to the gods may be used by the offerer if there is nothing to hinder it.

*We must determine as to the different offences, by having regard to their occasion and character.*³ (69).

c. We find that [in the Varáha Purána, § 124], in the passage beginning with the line, "Thirty-two offences in divine worship are enumerated," thirty-two offences and their several expiations are laid down. Now the question arises: is the avoidance of all offences a part of the worship, or is the avoidance of some of them a part of the worship and of some of them an end in itself? We find it said in reference to this point [Varáha P. *ib.*],

"Whatever man worships me with a flower improper for the rite, I will declare that man's fall [into hell]; hear it, O earth."

¹ स्वत्वध्वंसे seems irrelevant. My pandit proposes क्वान्तांशे.

² i.e. he quotes this verse of the Gítá as bearing out his own view, since he explains it as meaning that the offerer is to offer first, and then to use himself those very same things which he has offered. The two interpretations differ, inasmuch as one explains it 'not having first given *similar things* to the gods,' the other 'not having first given *them* to the gods.'

³ In Aph. 69 read निमित्तगुणव्यपेक्षणात्. The ā in the printed text is a misprint, as the ā is the reading of Dr. Ballantyne's own MS. as well as that in the Sansk. Coll. Lib.

Here as improper flowers are positively forbidden, their avoidance can form no part of the worship. If, however, they are offered by a mistake in the course of the celebration of the ceremony, there is an expiation which has reference to that particular 'occasion.' But—[Varāha P. *ib.*] "When any one offers me incense, without having given me perfume and garlands,"—as here there is an offence committed against the proper order of the worship, and as this very order is a part of the worship, we must consider its expiation also as a part too, since we thereby avoid the worship's becoming defective; [and we thus have regard to the 'character' of the offence.] But when it is said [Varāha P. *ib.*] without any form of worship being mentioned, "But whoever approaches me, not having chewed a twig," etc., here it is clear that the avoidance of this offence is an end in itself as leading to happiness. Thus we determine the relative position of the different offences in regard to worship.—

[After this digression respecting these three incidental questions, he now returns to his main subject.]

It being thus established that worship is connected with faith, the passage (Gītā, ix. 26), "He who gives me with faith a leaf, flower, fruit, or water, I eat it from him pure-souled as offered with faith," declares that all gifts directed to Bhagavat are subordinate parts of faith. He proceeds to explain this in the next Aphorism;

The giving of a 'leaf,' etc., [in the Gītā is enjoined as a part of faith;]¹ otherwise the gift would be limited. (70).

There is a well-known passage,

"Whatever is most desired in the world, whatever else is loved at home,—that is all to be given to the discus-holding god of gods, to please him."

Now the passage in the Gītā really enjoins that the gift of

¹ I supply as the rest of the sentence after *patrader dinam*, भत्यङ्गतया विधीयते.

everything to Bhagavat, already enjoined by this and other such passages, is a subordinate part of faith; otherwise, if the Gítá passage were the primary authority for giving, the gift would have to be limited to the four things especially named. If it be suggested that these four things may be definitely enjoined here [to supplement the general but vague injunction already given elsewhere],—we reply that in that case there ought to have been four separate sentences¹ [and not one, as at present]. Therefore the passage from the Gítá properly only re-enforces the gift already enjoined, and then itself enjoins that this gift is a subordinate part of faith, just as the Vedic passage [Taitt. Samh. ii. 5. 11], “he wears his cord over his left shoulder,” which mode of wearing it is the general one [and already enjoined by the Smṛiti], has itself an enjoining force, inasmuch as it enjoins this mode of wearing it at that particular time as a subordinate part of the general whole, *i.e.* the great sacrifice at the new moon.²

¹ There is a favourite principle in the Púrva Mímáṃsá, that several different characteristic circumstances cannot be enjoined in one sentence in regard to a thing which is already enjoined by a previous rule, as this would involve the fault called Vakyabheda,—they must be broken up and mentioned separately. Thus when it is said (see p. 53, *suprd*), “let him who desires cattle sacrifice with the *chitrá*,” the opponent suggests that *chitrá* is not here the name of a sacrifice, but means ‘a spotted she-goat,’ and thus only gives two special characteristics of sex and colour which the animal, already enjoined by other passages but unspecified, is to possess. This is rejected on the ground that, as the sacrifice is one already enjoined, these two qualities could not be combined in one word *chitrá*, but must have been given as separate sentences (see Nyáya Málá V. i. 4. 3. cf. Taitt. Samh. Comm. ii. 4. 6).

² This also refers to several discussions of the Mímáṃsá (see Taitt. Samh. Comm. vol. ii. p. 665, vol. i. p. 33). The injunction in question occurs in the 11th chapter in Taitt. Samh. ii. 5. Now the whole of the 5th section is devoted to the New-moon sacrifice; in the 7th and 8th ch. we have the *Sdmidheni* hymns; in the 9th the *Nivid* sentences, and in the 10th some voluntary *Sdmidhenis*. The Mímáṃsá discussion shows that the injunction about the cord is not to be considered a part of the *sdmidhenis* nor of the *nivids*, but of the general topic of the book, the New-moon sacrifice. The discussion in vol. i. p. 34, showed that the sentence “he wears his cord” is a definite injunction (*vidhi*), although it is expressed in the indicative, not the imperative mood; and though in itself it is *prdpti*, (*i.e.* previously enjoined as the ordinary mode of wearing the cord (by the Smṛiti and Smárta-sútras) it is also an injunction, as it authoritatively declares that the act of so wearing it is here a part of the New-moon sacrifice.

These various forms of faith are the chief things, since they spring from previous good works, and are causes of the highest faith. (71).

These various forms of faith are the chief things in all ceremonial actions, because they tend to produce the highest faith, and because they are themselves produced by the other religious acts. Thus it is said (Gítá, iv. 10, 11),

“Many, being purified by knowledge and asceticism, have attained to faith in me;¹ and in what measure they turn to me, in that measure I show my favour to them.”

Again, it is said elsewhere,

“Do not fishes dwell in the [holy] water of Ganges? The flocks of birds dwell in the home of the gods [the sky]. Being destitute of faith, they receive no benefit from a place of pilgrimage or the most sacred temple.”

So, too,² in the line (Gítá, vii. 16),

“Four classes of men, all having done good works, worship me with faith, Arjuna;”

as their respective degrees of faith thus spring from previous good works, faith in any of its degrees is superior to them [as being their fruit and end]. Hence we conclude that, as we said before, this whole discussion of ours belongs to a Mímámsá of Faith, not a Mímámsá of works.³

“But may we not say that those who have faith cannot be divided into a higher and lower class; because if they could be, how could Bhagavat speak of them as all standing on the same level, when he says (Gítá, vii. 16),

‘Four classes of men, all having done good works, worship me with faith, Arjuna;

He who is distressed, he who desires knowledge, he who desires happiness, and he who knows, O hero.’”

¹ Swapneśwara expressly takes *madbhāvam* as meaning here *madbhaktim*; but other commentators more rightly understand it as “have attained to identity with me.”

² For तथा in p. 48, last line, read तथा.

³ Cf. Comm. on Aphorism 26.

The author replies in the following Aphorism,

The three are subordinate, and their association with the other is to give them honour. (72).

Three of these forms of faith are subordinate, and the Śruti's mentioning them in conjunction with the principal one is only to give honour to them by associating them with it, just as we see that ministers are mentioned together with the king. And thus the faith of 'the distressed' means the remembering (Krishṇa), repeating his names, etc., for the sake of destroying sin, deliverance from calamity, etc. The faith of 'him who desires knowledge' is the performance of sacrifices, etc., for the sake of knowledge. [This is one kind. But again] as it is said [in the Bṛihad Āranyaka,] "Him the Brāhmans desire to comprehend by studying the Veda, by sacrifice, charity, asceticism, and fasting," so we read [in the Gītā, xviii. 46],

"Having worshipped him by his own proper works, a man attains perfection;"

and again [in the Vishṇu Purāṇa, III. vii. 20],

"Him who never deviates from the duties of his caste,—who looks with equal mind on himself, or his friend, or his adversary,—who takes nothing from another, and smites none down,—him, fixed in mind, know to be Vishṇu's faithful worshipper."

We see by such passages that the faith called the desire of knowledge also consists in the performance for the sake of knowledge of the duties of one's own caste and order, the prescribed repetition of the Veda, etc. The faith which is called 'the desire of happiness' is also of two kinds,—the one before described which is carried out for the sake of the highest faith, and the other that which consists in repeating the divine names, etc., and is performed for the sake of sovereignty, heaven, etc. As it is said [in the Vishṇu Purāṇa, III. viii. 6],

"When Vishṇu is pleased, a man obtains all terrestrial enjoyments,—a supreme place and one to be praised even by the

dwellers in heaven,¹—yea, and even final liberation² which is best of all.”

Here final liberation is attained by means of the highest faith, and therefore this form of faith, which we call ‘a desire for happiness,’ may have as its end this highest faith, since this exactly agrees with those words of the Gítá (ix. 19),

“Whosoever worship me with faith, they are in me, and I in them.”

And as for what is said in the Bhágavata (VII. v. 22, 23),

“To hear and repeat the names of Vishṇu, to remember them, to serve his feet, to honour him, to shew him reverence, to do service as his slave, to love him as a friend, and to surrender oneself to him,—if this ninefold faith be yielded by a man to Vishṇu, [that I consider the best lesson,]”

these must be distributed according to circumstances among those divisions of ours. And there is no real fault in these artificial characteristics, even although the subject-matter of each should not be always kept distinct.

“But if repeating the divine names, and the like, were called [in Aph. 58] subordinate parts of faith, how can they now be considered as principal by being associated with the so-called faith of ‘distress,’ etc.?” To meet this, we have the next Aphorism.

Both may be included and also external, as the Avesṭti and the Brihaspati-offering. (73).

Remembering and reciting the divine names, etc., inasmuch as they are subordinate parts of the highest faith, are included in it; but inasmuch as Śruti mentions another independent fruit arising from them, [beside the one arising from the highest faith], they may be separated from it and regarded as outside; just as in the Mímámsá discussions the expiatory

¹ The Commentary to the Vishṇu P. explains this as meaning the world of Brahmá, etc.

² *Nirváṇa* in the original.

ceremony called *aveshti*,¹ although included in the Rájasúya sacrifice, may still be regarded as a principal rite [and not ancillary], from its being connected with an independent fruit of its own, and so may be severed from that sacrifice. Or just as the Brihaspati offering, which is sometimes a principal rite, is properly ancillary to the Vájapeya sacrifice.² This distinction entirely depends on whether there is authority in the Śruti for it or not.³

So too it is said,

“If, when men are performing some rite, anything fails in the sacrifice, it will be supplied by remembering Vishṇu; thus saith the Śruti.”

By this passage we see that all ceremonial rites can be occasionally performed as subordinate [to faith in Vishṇu, and dependent on it for their success, however they may in their ordinary relation occupy the principal place]. Thus there is nothing inconsistent in the supposition that these actions [reciting the divine names, etc.] may be in themselves subordinate parts of the highest faith and yet be principal in relation to the fruit of heaven which they will produce.

A particular distinction is now examined in ‘the faith of distress.’

Remembering, reciting, hearing or telling the history, etc. [are included] in the ‘faith of distress,’ because they have the nature of expiation. (74).

Remembering and reciting the divine names, hearing or telling Bhagavat’s history, acts of homage, etc., are properly included in the faith of the ‘distressed,’ since they are described as producing the cancelling of such and such sins to

¹ This ceremony is described in Taitt. Samh. I. viii. 19, and Sáyana in his Comm. quotes the Mímámsá discussion. Cf. Jaiminíya Nyáya M. V. xi. 4. 3.

² This ceremony is to be performed by one who wishes to become a family priest, as Brihaspati was to the gods; it is described in the Taitt. Bráhmaṇa, II. vii. 1.

³ The Sansk. Coll. MS. takes this line as a new Sútra and not as part of the Commentary, and reads प्रमाण- for प्रमाण- , thus connecting it with what follows and not with what precedes.

those who are suffering the pain of hell caused by those sins. Thus we read [in the Vishṇu Purāṇa, II. vi. 32, 33],

“Arduous expiations for great sins, trifling ones for minor offences, have been propounded, O Maitreya, by Swāyambhuva and others. But whatever be the expiatory acts, whether penances, deeds of charity, or the like,—to remember Kṛiṣṇa is superior to them all;”

Again [ibid. VI. vii.],

“That repetition of his name with faith, Maitreya, which is the best consumer of all sins, as fire is of metals.”

So too [Mahābh. xii. § 345],

“To visit all hermitages, to bathe in all places of pilgrimage, confers not such blessings, O Sauti, as the history of Nārāyaṇa. Men become purified in body, when they have heard this holy history from the beginning,—whose subject is Nārāyaṇa, and which abolishes all sin,” etc.

Therefore it is quite proper that these should be included under the so-called faith of ‘distress.’

If you object that the more difficult expiations will not be practised, we reply that from their including a period only ending in death,¹ the lesser expiations [such as repetition of the divine names, etc.] must be ranked among the great expiations. (75).

An objector may here say, “All this may be true, but it is clear, from the opposite being contrary to reason, that all these passages only refer to very small sins; otherwise all those penances which involve considerable pain would have so far lost their authoritativeness that no one would practise them.” To this however we demur; since these supposed minor expiations really involve more pain, because they are described as including a period only ending at death.

Thus we read (Vishṇu Pur. II. vi. 29),

“Therefore, O sage, the man who remembers Vishṇu day and

¹ I would read आप्रायण् for आप्रयाण्.

night, being purified and having all his sins abolished, never goes to hell."

Such a passage means that this habit is to continue as long as life continues, and end only with that; since the beginning and the end agree [in being undefined and therefore contemporary with life]. For no time is specified for the beginning; if it had been, we might have been led to suppose, from the contradiction to this, that the end also could have a different meaning [from that which is its obvious one, and imply a fixed time too]. And thus, as both kinds of expiation are alike in the amount of pain which they involve, we need not suppose that the other kinds of penance will become, as our objector fears, unauthoritative and cease to be practised. The passage (in the Vishnu Pur. II. vi. 35),

"At morning and night, sunset and noon, remembering Vishnu,"

which divides the worship into different fixed periods [and so might seem to contradict our view], is really only a repetition (*anuváda*).

Nor is this expiation which we are advocating only suited for one who is repenting for some act of sin. As for the passage (in the Vishnu P. *ibid.*),

"Whosoever having committed sin, feels repentance, his best expiation is one remembrance of Hari;"

since this is a reiteration (*anuváda*) of the necessity of repentance as a part of every expiation, the word 'one' must also be a reiteration of that comparative disregard of all other expiations which the whole argument of the previous passage had already established. Otherwise the two parts of the sentence would have to be divided and the objects of each would be special and not the same.¹ Therefore also the passages pre-

¹ *i.e.* the first part clearly declares what had been already enjoined (*i.e.* that repentance is necessary in every expiation), and it is therefore an *anuváda*; and the second part must also be an *anuváda*, unless we are to suppose that the two parts of the sentence (although connected by *yat* and *tat*) are different, the one being an *anuváda* or simple reiteration and the other an *arthaváda*.

viously quoted [sc. Vishṇu Pur. II. vi. 33, etc.] will similarly not be *arthavādas* but *anuvādas*,¹ as they also are severally involved in the same construction of the relative and its corresponding demonstrative [which unite the two clauses indissolubly].

Hence we read elsewhere [Vishṇu Pur. III. vii. 34, 35],

“Yama’s attendants, their staves and bonds, Yama himself and his tortures, are powerless against him whose soul is always dependent on Keśava. Let him at all times and in all places repeat the names of the discus-armed one; no impurity is found in him, for He is the purifier.”

This and other similar passages declare that the remembrance of Vishṇu should be continual.

[This, however, is not the whole truth, as the next Aphorism will declare.]

Even a little act in the case of the faithful worshipper destroys great sins, because of the abandonment of everything else. (76.)

‘Even a little act,’ as once remembering or repeating Bhagavat’s name, etc., ‘will destroy,’ i.e. obliterate, ‘great sins,’ since in the case of the faithful worshipper there is the full idea of ‘abandonment,’ i.e. of giving up all other modes of expiation. As it is said in the Gītā (xviii. 66),

“Abandoning all religious acts, fly to me as thy one refuge; I will deliver thee from all sins, sorrow not.”

¹ The *arthavdda* is properly a persuasive enforcement of a previous injunction; it gives the purpose of the injunction, and illustrates its power by positive or negative examples. Thus there is an *arthavāda* for the *Sarvajit* sacrifice (Tāṇḍya Br. xvi. 7. 2), “Verily by the *sarvajit* the gods conquered all, it is for the attainment of all, for the conquest of all; by this a man attains all, conquers all.” The *anuvāda* is the reiteration or re-inculcation of an injunction, it may be with further details, but without dwelling on the purpose of the injunction itself. Thus, after the injunction ‘he is to offer the *agnihotra*,’ we have an *anuvāda* ‘he offers it with curds’ (this is a *gundanuvāda*); or, again, we have an injunction ‘let him who desires prosperity offer a white goat to Vāyu,’ followed by the *anuvāda* ‘the wind (Vāyu) is the swiftest of gods’ (Taitt. Saṃh. iii. 4. 3), this is a *stulyarthanuvāda*. Later writers (as Laugākshi, etc.) make the *anuvāda* one of the three kinds of *arthavdda*. This later view has probably produced a var. lect. in the Sansk. Coll. MS., which reads in p. 53, l. 1, *anuvāddarthaṇḍatwam* for *anuvāḍatwā-náṛthaṇḍatwam*.

Here the meaning cannot be that the sin spoken of is the previous abandonment of all 'voluntary' religious acts; for there is no sin in abandoning such religious acts [as they need not be performed unless by some one who desires the result which they are to produce], and so what sin would there be from which Bhagavat was to deliver his votary? "Well,—but suppose that it is other kinds of sin [arising from the neglect of positive duty] which are to be destroyed,—as it might well happen that the desire to escape the acquisition of merit [and the consequent necessity of future births in order to enjoy its reward] might have caused him to abandon voluntary religious acts." Still we cannot allow that the passage refers to the sin arising from the previous abandonment of 'necessary' or of 'occasional' religious acts,—because, if there is a positive and authoritative command for their abandonment, no sin will accrue from the act, what then will be the need of deliverance? And if you say that there is no such command, we demur, as the very text quoted from the Gítá contains such an injunction, and consequently the act commanded will not produce sin. If you reply that "the words 'having abandoned all religious acts' are clearly meant as a description by *anuváda* of the sannyásin [who has already done so by his profession, and not from this injunction]; and therefore the passage refers to him"—I answer, No,¹ for the smṛiti lays down certain expiations for sannyásins, as that in the case of unchastity, etc.,² and your interpretation would give them an option [between these and faith], and your old fear would thus be actually realised [see *suprà*, Aph. 75,] that the practice of severe acts of asceticism would be given up. Nor can you allege that in the case of sannyásins these sins must be abolished by continual repetition of the deity's names [which was shown above to be equal to any single act of penance, however heavy,]—for we see by such lines as the following:

¹ ए is often omitted after a púrvapaksha as here, cf. Muir, Sansk. Texts, iii. p. 61.

² See some of the expiations for an *avakírṇin* in Gautama's Institutes, xxiii. 17. xxv., but the sannyásin is not mentioned there.

“Even though filled with a great sin, if he meditates on
Vishṇu for the twinkling of an eye,

The ascetic becomes again the purifier even of those who
purify the company in which they dwell,”

that [in his case also] ‘a little act’ destroys great sins. And besides we have no right to introduce the idea of the *sannyāsin* into the aphorism, as there is no mention in the context of that order of life (*āśrama*). Therefore just as in ordinary life, if any one were to promise to another, saying, “leaving all others, follow me and I will put an end to thy troubles,” we should naturally understand that this implied the abandoning of all other means to abolish those troubles,—so too here the words of Bhagavat imply a similar abandonment of all other means to abolish sin. And if we read the whole chapter in its connexion with this one verse, even if this latter does seem to a certain degree to enjoin the *sannyāsin*’s mode of life, we shall see that such cannot be its real object, as the general subject and the context are of greater importance in determining the sense of a passage.¹ And in this very chapter such lines as that (sl. 2),

“By *sannyāsa* the seers understand the abandonment of all
voluntary religious acts,”

distinctly speak of an abandonment of voluntary religious acts, not of the *sannyāsin* order; and thus he alone who has resolved to abandon all other modes of expiation and desires to escape from his distress by repeating the names of Bhagavat only, can lay claim to the promises attached even to the single mention of his name. Nor can these various objections be simultaneously alleged against our view, for they really relate to different persons, [and therefore do not lend each other any mutual support].

Nor are the more difficult expiations here left unperformed through any fear of the trouble which they would involve; for such passages as (*Gītā*, xviii. 8),

“Whatever religious act he leaves unperformed through

¹ Cf. note on Aph. 15.

fear of bodily trouble, saying 'it is a pain to me,' that abandonment only springs from the principle of passion, and he will not gain the fruit of true abandonment," clearly teach that such abandonment as this is to be avoided.

And such passages as that in the Vishṇu Purāṇa [VI. viii. 21],

"The very terrible sin of men in the Kali age which gives them the pain of hell, is at once abolished by his name being once repeated," etc.,

distinctly refer to the privileges [of the faithful man].

So too such passages as that in the Gītā (ix. 30, 31),

"Even if a man of very wicked life worships me with undivided worship, he is to be esteemed virtuous, for he has resolved aright. Speedily does he become holy, he attains eternal rest; be assured, O son of Kuntī, my votary never perishes,"

And again that in the Nṛsiṁha-purāṇa (viii. 28. 29),

"The inhabitants of hell [in their agony] cried out 'O Kṛishṇa,' 'O Kṛishṇa,' 'O Nārasīṁha;' thus was Vishṇu mentioned with faith by those in hell, and all the infernal pains of those great-souled ones were destroyed,"

clearly declare the privileges of faith. Here 'recitation' merely means the bare mention of the name, and there is no binding rule that it must be in the vocative case.

There is no need of the adjuncts of other expiations, because it stands in their place, like the post of the threshing-floor. (77).

When it is said in the Vishṇu-purāṇa (II. vi. 34),

"But his best expiation is one remembrance of Hari," the direct mention of the name [expiation] does not imply the need of the usual adjuncts of other expiations,—'because it stands in their place,' *i.e.* because it is enjoined in the place of all other expiations. Just as, when it is said (in Aśwalāyana's Śrauta-sūtras, ix. 7), "the post of the threshing-floor is the sacrificial post," the rule enjoins that the post of

the threshing-floor is to be used for the sacrificial post in tying up the victim, but it does not follow that the substituted post must have eight corners,¹ etc., which characterise the true sacrificial post,—so here there is no need of such usual adjuncts of other expiations as cutting the nails, hair, etc.

But we must not say on the other hand that the recitation of Kṛiṣṇa's names is the only true expiation (*prāyaśchitta*)² because it abolishes sin ; for we see by the couplet [of Angiras' Smṛiti],

“‘Penance’ is called *prāyas*, *chitta* means ‘certainty ;’ *Prāyaśchitta* it is therefore called in tradition as combined with penance and certainty,”³

that the word *prāyaśchitta* primarily applies to some form of penance and is only secondarily used of other things [as, for instance, of the recitation in question].

Since the right to appropriate the subsidiary means⁴ is determined by the right to appropriate the principal end [faith] which they serve,—we have next to examine who has the right to practise the faith which we have been discussing.

All, down even to the despised castes, are capable of learning it at second-hand, like the great common truths. (78).

‘All are capable’ of practising faith, ‘down even to the despised castes,’ such as Chāndálas, etc.,—because there is no distinction in the universal desire to lay aside the misery of mundane existence. If any one objects, “how can this right belong to others than the three twice-born castes, since they have no right to read the Veda?” our author answers ‘at second-hand.’ Following the principle laid down in the Mīmāṁsā Sútras (i. 1. 2), ‘Duty is a thing recognised by the instigatory character (of the passage of Śruti which mentions

¹ Cf. Taitt. Saṁhitá, vol. i. p. 487.

² In p. 55, last line, read *prdyāśchittatwam* with the Sanskrit Coll. MS.

³ We must read *tapo-niśchaya-saṁyuktam* in the second line. The sloka is quoted in the S'abda-kalpa-druma.

⁴ Sc. the inferior forms of faith (as repeating the divine names, etc.), see Aph. 58.

it),’ and also that in the Vedánta Sútras (i. 1. 3), ‘(God’s existence is known) from the Śástra being the source of our knowledge,—we do not dispute that transcendental things can only be learned directly from Śruti. But knowledge based upon the Śruti may be still indirectly produced in women, Śudras, and others, by means of legends, puráṇas,¹ etc., and in Chándálas, etc., by such mediate teaching as is in accordance with the Smṛiti and immemorial good custom, just as they learn the great common truths of not injuring living beings, etc. Otherwise it would follow that even a knowledge of these latter would not be found in them.

Hence even those who have not attained perfection [are capable of it] in His world. (79).

Since all men alike are capable of it, those in whom the highest faith has not attained perfection in this world, are said in the Smṛiti to practise the various means to attain it in Śwetadwípa, the world of Bhagavat. Thus we read how they there practise the means to attain the highest faith [in the Mahábhárata, Śántiparvan, cccxxxviii. 12778–12792], in the passage commencing,

“To the north of the ocean of milk lies the splendid Śwetadwípa; there live men bright as the moon, intent on Náráyána, filled with the idea of absolute Unity,—these are devoted to Purushottama,” and ending,

“Then those men quickly ran up together, folding their hands full of joy and uttering shouts of praise; then I heard a great shout as they spoke,²—lo! an offering is presented by them to that deity.”

Therefore all have a right to this doctrine of faith; and hence it has been said in the Vedánta Sútras (I. iii. 26), “Báda-

¹ This refers to the well-known passage of Smṛiti so often quoted by Hindu mediæval commentators, “the three Vedas are not to be heard by women, S’udras, and merely nominal Bráhmans,—therefore the Bhárata story was made by the sage (Vyása) through pity.”

² हि वदता Bombay ed. for विवदता.

rāyana [allows a right to study Vedānta doctrines] even to beings above man, since they too may need them."

He now introduces, as a digression, the question, "how is it that Bhagavat's world is not for those who have attained perfection?"

But [the afore-mentioned one is the true interpretation], as in this way the single stage and the successive stages are accounted for. (80).

The "but" is added to meet the doubt which has been suggested. The Náráyaníya section of the Śánti Parvan of the Mahábhárata (xii. § 346), after beginning with the line "Those who are exceedingly sinless in the world, delivered from merit and demerit," goes on to describe their successive entrance, by the door of the solar orb, into the bodies of Aniruddha, Pradyumna, and Samkarshaṇa;¹ and then it declares, "But those who have their minds intently fixed in contemplation, who are self-restrained, and sense-subdued, filled with the idea of absolute Unity, enter the son of Vasudeva."

Such is the description of the successive stages; but it is said afterwards (*ibid.* § 350),

"But they, whose every acquired desert has been already consumed as fuel in the world, and who are delivered from all merit or demerit—their destination has been thus declared by thee, as they pass by these intermediate stages; and in this fourth stage they arrive at the highest sphere. But verily this doctrine of absolute Unity is the best of all and dear to Nárá-

¹ "Those who are exceedingly sinless in the world, delivered from merit and demerit,—to them as they go on their happy journey, O best of the twice-born, the sun who dispels darkness in all the world is declared the door; their bodies being consumed by the sun, being invisible by any one anywhere, having become atomic, they verily enter that deity; released from him, they then enter into the body of Aniruddha, and having become pure mind they enter into Pradyumna, and released from Pradyumna they enter the living Samkarshaṇa, they the best of the twice-born, Sánkhyas and Bhágavatas. Then being freed from the three *guṇas*, they quickly enter into the Supreme Spirit, the unconditioned Soul. Know thou that the son of Vasudeva is verily the Soul, the abode of all." Then follows the couplet quoted in the text, "but those who have their minds, etc."

yana, whereby they attain to the immortal Hari, without passing by the three preliminary stages."

Here we have the doctrine of one stage only declared as the end of those who possess perfect faith. Otherwise, [but for this distinction between perfect and imperfect faith,] there would be a manifest contradiction between the two accounts. Therefore we conclude that the attainment of Bhagavat's world (Śwetadwīpa) belongs to those whose faith is imperfect.

And from the remainder of the passage in the Smṛiti¹ relating to the soul's departure. (81).

There is a passage in the Gītā, relating to the soul's departure at death, beginning, "endowed with faith and strength of devotion" (viii. 10), which says (viii. 13), "he who goes forth and abandons the body, pronouncing the syllable Om which is Brahman, and remembering me, he goes the highest way." The remainder of the passage follows (in śl. 24) and declares the successive stages of the way by which the soul is to go,

"The fire, the light, the day, the waxing moon, the six months of the sun's northern journey,—those who go forth by these, reach Brahman, as men who know Brahman."

So also in the remainder of the immediate context (as given in śl. 16),

"All worlds, Arjuna, up to the heaven of Brahman, admit of a return; but when a man reaches me, O son of Kuntī, there is for him no other birth."

Here by the mention at first of the different worlds, and then by the force of the preposition *upa* in *mām upetya*, "when a man reaches me," it is clearly implied that the attainment of the worlds near to Bhagavat is only for those whose faith is imperfect; but for him whose faith is perfect even such a reward as going to His world is not suited, because *his* reward is of course imperishable, and we hear in Śruti that in *his* world they do not practise the means [for increasing faith, as

¹ The Sansk. Coll. MS. omits the word *smṛiti* in the Aphorism.

it is already perfect¹]. And again, if it were established that imperfect faith could from that world certainly secure a gradual liberation, the injunction to remember Bhagavat's name at the moment of death would be needless. Nor can we say that by dwelling in Bhagavat's world the highest faith is superadded to the other; for we are taught clearly by that line of the Gítá (viii. 22),

“This supreme Soul, O son of Príthá, is to be attained by undeviating faith,”

that this faith is the means of liberation, independently of any other. Therefore all that we can concede is that even in the world of Bhagavat [as elsewhere] a soul has the power of attaining this highest faith. But birth in the favoured land of Bháratavarsha is only useful as being the indispensable condition for performing meritorious ceremonial works, as it is said in the Vishṇu Puráṇa (II. iii. 5),

“No where else are ceremonial acts enjoined to mortals.”

But we have shown before that faith is not a ceremonial work [and is therefore independent of country]. If you rejoin that [by being born elsewhere] a man would still fail to obtain its indispensable conditions,—we answer that if the main end is allowed to be attainable, the necessary conditions and adjuncts are thereby included, just like the adjunct [fire] of the sacrifice of a Nisháda king.² And again, Śúdras, etc., are prohibited from ceremonies which arise out of Vedic hymns, but not from the appointed means of producing faith, such as re-

¹ While these means are practised in S'wetadwipa, etc., cf. Comm. on Aphorism 79.

² This refers to a Vedic passage quoted in Kátyayána's S'rauta-sútras, i. 1. 12, “He whose subjects Rudra destroys, should offer a *charu*-oblation of *Coix barbata*; let the priest cause the Nisháda king to offer this sacrifice.” The question is discussed in Ś'abara's Mímáṁsá-bháshya (vi. 8. 20, 21), whether this offering should be made in a consecrated fire duly laid or in common fire. He decides that it should be in a common fire,—as fire is the adjunct of a ceremonial work, but the ceremony of duly laying it (*ddhdna*) is only an adjunct of fire, and though fire by an express Vedic injunction is a *necessary* adjunct of a ceremonial work, it is not so with the *ddhdna* ceremony, unless, as in the Darsapúrṇamáṣa, it is expressly mentioned by the śruti, which is not the case in the present sacrifice.

membering and repeating Bhagavat's name, etc. Since then it is clearly established that all classes have a right to practise faith, all idea that knowledge is an indispensable preliminary is improper.

"Well then, let it be granted that even those who have committed great sins are competent to attain the highest faith,—they will be similarly competent for the ancillary parts of knowledge, which is itself an ancillary part of faith,—these ancillary parts being the repetition of the text of the Veda, etc." He replies,

But the great sinners [are competent only] for the faith of distress. (82).

But those who have been devoted to sins which will lead to the soul's falling into a lower state [as hell or an animal birth], are competent for the faith of distress only, just as they require expiations [cf. Aph. 74], and not for the other forms of faith; since the abolition of those sins is more requisite for them than anything else, in accordance with such passages as this, 'enjoying he would increase his sin,' etc. When the sin is abolished, of course their competence for the highest faith is more firmly established than ever.

As the question naturally suggests itself from the consideration of the perfect soul, devoted to the Supreme, he next proceeds to dispel the demon-like doubt whether all religious duties are different from the highest faith or not.

This [highest faith] is the true identity with the Supreme, since this is recognised as the meaning of the Gítá. (83).

This highest faith is the true identity with the Supreme, and nothing else [i.e. the summum bonum of the soul;] since we hear in the Śruti¹ that this is distinctly recognised as the meaning of the Gítá. Thus we read in the Náráyaníya section

¹ If *śravana* is used correctly here, it would seem to imply that the term Śruti can be applied to the Mahábhárata itself, and not merely to the Gítá included in it.

of the Śānti book of the Mahābhārata [§ 350], that Janamejaya asks,

“Those brāhmans who, duly intent and practising all the injunctions, read the Vedas with the Upanishads, and those who follow the duties of the ascetics,—I know of a way better than theirs, the way of the absorbed monotheists;¹ by what god or ṛishi has this religion been taught?”

Vaiśampāyana answers,

“When the troops of the Kuru and Pāṇḍava hosts met in battle array, when Arjuna was full of despondency, this was sung by Bhagavat himself.” Therefore the highest faith [as described in the Gītā] is identification with the Supreme.

“Still even the inferior forms may directly produce liberation,—what harm will it do, if you concede this?” He replies,

Only by producing the highest faith do all [lead to liberation]; thus verily He saith. (84).

Only by producing the highest faith, do all [religious duties] become means to liberation. Thus verily saith Bhagavat, adding at the same time the reason (Gītā, xviii. 68),

“Whosoever shall declare this most excellent mystery to my faithful votaries, he, having produced the highest faith in me, shall without doubt come to me.”

Now since it had been already established that the fruit of the teaching of this doctrine was the becoming identified with Brahman, why is it here added “having produced the highest faith in me”? Because the śruti declares that *this* is the means to liberation. Therefore in the legend of the king Uparichara Vasu, when it is said (Mahābhārata, xii. § 337), “His kingdom, his wealth, his wife and his chariot,—he always consecrated them, saying, ‘it all belongs to Bhagavat’;” this is given as a distinguishing sign of his faith, *i.e.* his intense affection for the Supreme Lord,—since it could not have been done simply for itself [but must have been a means to some

¹ *Ekāntin.*

higher end]. Therefore, when the Śruti speaks of all religious duties as causes of liberation, we infer that it really means that they are helpful to produce liberation, inasmuch as they produce the highest form of faith. It is not possible that a religious duty could produce both [i.e. this faith and liberation too], because, being an action, it could not produce [such a transcendental end as] liberation ; and therefore the injunction to perform it must have reference to a visible effect [i.e. to one which arises in this present life, as the production of faith in the soul].

Thus ends the second daily portion of the second chapter of the Commentary on the hundred Aphorisms of Śāṇḍilya, composed by the most learned teacher Swapneśwara.

THIRD CHAPTER.

Since the pre-eminence of faith arises from the pre-eminence of its object, and also because of the promised identity of the faithful worshipper with Him, He, the object of faith's adoration, is now described.

The object of worship¹ is this Being without a second, since all is identical with Him. (85).

The certainty [*i.e.* the real existence] of the object depends on knowledge,—such is the conclusion of the Śāstras; existence is knowledge.² But existence is not a genus, because genus does not exist in genus, etc.,³ nor even if it were would the desired connexion be established, from the cumbrousness of the process. Therefore the one existence, the supreme Brahman, who by himself pervades all things, is himself knowledge. In all visible things there is really identity with Him; even [the

¹ The two Sansk. Coll. MSS. read *bhajanyam* for *bhajantyena*.

² The commentary on the third chapter is mostly in verse; hence it is very elliptical and obscure. I have been obliged to supplement the text by copious notes, for which I gratefully acknowledge the assistance which I have received from Pañdit Maheśa Chandra Nyāyaratna.

³ The Vedānta doctrine is that nothing exists but Brahman, and He is pure intelligence; nothing else exists except so far as it is known as identical with Him. The Nyāya, however, maintains that Existence is a *summum genus*, 'as no genus except Existence, belongs to each and to all of the three categories of Substance, Quality, and Action' [Ballantyne, Siddh. Muktāv. p. 20]; it denies that there can be a genus of the three Categories, Genus, Difference, or Intimate Relation [cf. *Ibid.* p. 19], and holds that these Categories (with Non-existence) are not genera or classes (*jdti*), but general characteristics (*upādhi*). Our author maintains that existence is not a genus, and tries to establish it by a quibble,—'because of the non-existence of genus in genus' [sc. if genus had a genus, then that genus would have its genus, and so on *ad infinitum*]. The opponent answers "I quite grant that genus cannot exist in genus by intimate relation; but suppose that it exists in it by the relation of identity." Our author replies,—even so it would not help your view; you do not want this relation of identity which leads to no result, you really want the connexion to be that of intimate relation, which properly connects the genus or species with the classes or individuals in which it resides, and it is *this* to which we stoutly demur.

apparent] diversity is found only in what depends on the real.¹ If you reply that, if this were true, we should conceive of a jar as 'knowledge,' just as we conceive that 'a jar is,'—I reply that we do not thus conceive of a jar, viz. that it *is*, since it does not present itself to our senses in any other than a transitory connexion.² [Again, the *Naiyāyik* objector supposes that] the causes of creation³ are (i) God's knowledge, embracing as its proper object the material cause which he has to act upon; (ii) his desire to create; and (iii) his consequent effort of will; but if these three causes have to be assumed, together with the object on which they are to work, our supposition of one only cause is far more simple. This one Brahman whom we postulate as our cause, together with His object to work on, [viz. the material cause, Ignorance], is not a substratum of qualities,⁴ because this is a cumbrous hypothesis; the supposition, that he is a knower, etc., only arises, as in the parallel case of time,⁵ through the disguising influence of a limitation imposed *ab extra* [*i.e.* it is our understanding, acting as a disguiiser, which divides the one ever-flowing stream of time into

¹ This is the only sense which I can give for the line as read in the printed text: तदभेदो दृश्यमात्रे दृश्यभेदस्तपरे । The Sansk. Coll. MSS. read दृश्यते वस्तुस्तपरे, which may perhaps mean, "identity with Him is seen in all visible things, as soon as they are viewed as depending entirely on the one only existing thing."

² We see it only as γρνύμενον, not δν. The Pandit explained it *ghaṭasya bhdne 'pi na tatra sattdriḍa-satyatwena ghaṭasya bhdnam, tad-rīpena ghaṭasya anupasthiteḥ, paramtu vidyamānatwa-rūpa-sattayd*. The jar *really* only exists in Brahman and is therefore knowledge; but this relates to its transcendental state, not to its phenomenal state.

³ The two Sansk. Coll. MSS. and the Oxford MS. read *vishaya-jndna* for *vishaye jndna-* in p. 62, l. 2; and I have conjectured *hetuti* for *hetund* (though all the MSS. read the latter), as it offers a clearer sense. If we read *hetund*, it must be taken in connexion with the *hetutwē* of line 3, and we have the same meaning, but more obscurely expressed.

⁴ He is not the possessor of knowledge, a desire to create, and will, as the *Nyāya* would maintain; he is himself pure knowledge. Cf. Zanche, *de nat. Dei*, "Haec est causa cur verius appelletur Deus vita quam vivens, sapientia quam sapiens, lux quam lucidus, atque ita de reliquis. Quamobrem? Quia seipso vivit, non per vitam; se ipso perque suam essentiam sapiens est, non per sapientiam aliquam quae essentiae divinæ sit addita;" Cyprian, ep. 52, "Unus ille et verus Pater, bonus, misericors, et pius; immo ipsa bonitas, misericordia, et pietas."

⁵ In p. 62, l. 5, I read (with Sansk. Coll. MS.) *kdlaṣyevopddhi-* for *kdlaṣedyopddhi-*.

definite portions, as minutes, days, months, years, etc. ; and similarly our imperfection conditions God as knowing, wishing, and willing].

His Māyā-power (is known) from the totality of the non-intelligent creation. (86).

‘His,’ i.e. Brahman’s, almighty power is Māyā (or Illusion), —as is declared in the Gītā (vii. 14),

“Verily this my Māyā-power, consisting of the three qualities, is hard to be overpassed ; they only who come to me (with faith) cross over this Māyā ;”

And again, (ix. 10),

“Through me as its superintendent nature brings forth the universe ; for this reason, O son of Kuntī, the world revolves in its round of change.”

But this Divine power is called Māyā,¹ from the marvellousness of its effects, not from their unreality, since Śruti declares the existence of Brāhmaṇ expressively to prove the existence of his effect, the world ;² and to assume the falseness of the latter would be improper, as it would involve the non-reality of its cause. If you reply that “the characteristic mark of falseness is its being abolished by the knowledge of reality,” we still demur, for if, as you Vedāntists hold, the world’s very falseness is itself false, its truth [or reality] is only more firmly established ;³ and if, on the other hand, you hold that its [inferred] falseness is *true*, the truth of what is presented by our senses seems to be established [since perception is a superior test to inference]. And again, since things which are utterly unreal cannot be illumined, the very fact that the inanimate world has to be illumined by

¹ Our author takes *mdy* in its old sense of ‘ausserordentliches Vermögen, Wunderkraft,’ as it is used in the Rigveda, see the St. Petersb. Dict. *sub v.*

² As in the Chhāṇdogya Upanishad, “Verily in the beginning this was existent, one only, without a second” (vi. 1), and “He whose will is truth” (iii. 14).

³ One of the cardinal tenets of the Vedānta is that the ignorance which causes the world, is itself false as being imagined by ignorance ; but if so, the falsity of a falsity is *truth*, as *minus* into *minus* gives *plus*.

soul,¹ proves that it is true; for the supposed manifestation of a non-existing snake in a rope is really only a case of mistake,² [not a creation of ignorance]; for it is an acknowledged rule in all other things except undeveloped Nature, [*i.e.* in all creation,³] that their reality or unreality depends on their being capable or not of being contradicted [or falsified] by a more authoritative judgment.⁴ This *Máyá* is the totality of the non-intelligent creation, and as it is capable of being known, it must be real, otherwise a universal rule would be at once contradicted;⁵ therefore Brahman, the pure Intelligence, and the unintelligent Creation are both real.⁶

And from the identity of the special categories with [their material causes] the general. (87).

Thus, too, we see that the special categories⁷ arise from the general, and the general are held to be the material causes of the special because they are identical with them [as the cause

¹ Cf. *Vedánta-sára*, p. 16, "all the inanimate world (*i.e.* the non-Soul) from the 'son' up to the 'void,' has to be illumined by Intelligence (*i.e.* Soul)."

² *Anyathdkhydti* 'mistake' is the *Naiyáyik* explanation,—the mistaken spectator erroneously transfers the idea of the snake which he had actually seen elsewhere, to the rope now before him; the *Vedántin*, on the other hand, holds that a snake is then and there actually produced,—only as it belongs to the class of 'apparent' things (*pratibhdsika*) and not 'practical' (*vyavahdrika*), we get rid of it by applying to it that contradiction which the world of practical life supplies. The two views are beautifully contrasted in the *Vedánta-paribháshá*, p. 10, ll. 13-16.

³ *Prakrti* being imperceptible and therefore not capable of being thus falsified (*bddha*).

⁴ Jars, houses, etc., really exist, because no superior evidence 'falsifies' them and precludes their reality; but the objects seen in dreams, the snake seen in a rope, etc., are falsified and precluded by waking sight or by closer inspection. I follow the readings here of the two Sansk. Coll. MSS.

अन्यत्र सदसत्त्वाभ्यां बाधाबाधव्यवस्थितेः ।
सा माया अज्ञसामान्यं ज्ञेयं तु नित्यमेव तत् ॥
अन्यथा स्वव्यवस्था स्यात् तस्माद्विज्ञात्वानित्यता ।

⁵ *i.e.* that if a thing is capable of being known, it must exist; we cannot know the non-existent.

⁶ I take *nitya* as here meaning *sat*.

⁷ See my note, *suprad*, on Aph. 48.

is always identical with its effect.¹ So too, in the same way, Brahman is identical with the world, as its material cause, —it exists by his existence.] It will not do to hold [with the follower of the Nyāya] that the connexion between the cause and its effect may be that called 'Intimate relation,' and not that called 'Identity,'—because it is a much more cumbrous assumption than ours and involves the connexion of 'difference';² and by our own we easily get at the true meaning of the various Śruti passages,—seizing them one by one, as oxen by their horns.³ Hence the Supreme Lord's causality consists in his being in all his effects [as identical with them]; his efficiency arises from his knowledge extending to all objects which are to be known.⁴ [Nor may our opponent assert with the Sāṅkhyas, that then mind (*buddhi*) might be the world's material cause,—for] even if mind were to be directly illumined by the Witness [Soul], still, since mind is properly itself unknowable, we should contradict, by our assumption that it could be known, the very definition of mind and extend it to cases where it cannot apply.⁵

¹ This is a favourite doctrine of Sanskrit philosophy, especially of the Sāṅkhya, from whence it was probably borrowed by the Vedānta. The bracelets, earrings, etc., made out of gold, are only gold after all.

² For two things to be related by Intimate relation, they must be originally different, i.e. *two* things; our assumption of their real identity is more simple and therefore better suits the Law of Parchimony.

³ i.e. such passages as 'Uktha is Brahman,' 'Prāpa (breath) is Brahman,' etc. *Sringagr dhikd-nyāya* is a proverb sometimes explained as 'catching an unruly bull first by securing one horn and then the second,' and sometimes, 'driving many oxen into a stall, by seizing them one by one by their horns.' *Samayāḥ* in l. 5 seems to mean the same as *samanvayāḥ*.

⁴ By the first he is their material cause, as the gold of the earrings; by the latter their efficient cause, as the goldsmith, since 'what a man knows, that he can do.'

⁵ The Pandit's note, which I translate, clears up most of the difficulty of this hard passage. "But if *buddhi* is thus connected with all its objects, then why should not *buddhi* be the world's material cause, and not Iśwara?" He replies, 'if mind (*buddhi*), etc.' The meaning of the passage is as follows: The knowledge of visible objects, as jars, etc., is twofold, (a) the connection of the senses with the object [see note *infrd*, p. 100], and (b) the result obtained. By the former the concealing veil of ignorance is destroyed; by the second, which is the manifestation of intelligence or soul, as reflected on the mind which is evolved in connection with the object, we obtain the knowledge of the jar. (Or as it has been said, in more exact conformity to the Vedānta doctrine, 'the evolution (*vritti*) of the mind as associated with the object and the manifestation of

When Iśwara awakes from sleep,¹ after a mundane destruction, his intellect (*buddhi*) is the first thing that arises; and having contemplated thereby the various relations of causes, effects, etc., he, the Lord, proceeds to create the world. Although in itself without an object, yet as the disguiising associate of His Intelligence, it abides as the oil in the lamp, etc., and illumines, revealing a specific character. Next from the volition 'I will make' arises the principle of Egoism, as is established by various passages of Śruti and Smṛiti, as, for instance, "He looked,—he thought, 'may I be multiplied.'"²

Since Egoism extends through all the developments of intellect, as wish, etc., it too is a first principle; but in it intellect also itself resides by reason of its being still more general. 'I am the ruler [and I will such developments for my own enjoyment,'—this is the utterance of Egoism;] and since all things are thus created by volition and are determined by Egoism, Egoism is the cause of the subtil elements, the gross elements, and the organs of sense and action; but among these also we must likewise allow that the respective genera, called the several 'forms'³ of sound, touch, form, taste, and smell, are likewise themselves the causes of their respective grosser developments [ether, air, etc.]. If you object,⁴ that "if this were the case, we should be able to detect these first

intelligence,—these two pervade the jar; by the first ignorance is destroyed, from the manifestation the jar itself bursts forth into view.') We must here take the latter sense, as we must consider *buddhi* to be directly illumined by the manifestation of intelligence (which is called 'the witness' in the text); but even so this would contradict the true notion of *buddhi*, as it is not a proper object for itself to cognise [just as the eye cannot see itself],—and therefore it is not the true material cause of the world." I read in p. 63, line 9, बुद्धितत्त्वव्यभिचारो for -व्यभिचारे, but one of the Sansk. Coll. MSS. reads the lines very differently from the printed text, बुद्धेत्तु साचिभास्याया बोद्धव्यत्यं यतो धियः । बोद्धव्याया बुद्धिजत्वे व्यभिचारोऽपि संभवेत् ॥

¹ Having spoken of creation, the writer proceeds to describe the order in which it proceeds.

² Chhāndogya Upanishad, vi. 2.

³ Scil. *sabdatwa*, etc.

⁴ This is said to a Naiyāyika objector.

principles everywhere"—I answer that I quite allow it, since in fact we do perceive these underlying first principles, when we once recognise their developments, in exactly the same way as you recognise your genera in the different individuals.¹ Such is the progressive expansion of the 'general' first principles as developed in the 'special' ones; and the fact is undoubted that all the first principles, beginning with Brahman, combine to be the material cause of every material product, as e.g. yonder pot.

Nor would it be right to object that our first principles are superfluous as causes, because it is sufficient to assume pre-existing desert² as the one necessary cause of everything in the world;—for nothing can ever be made without its being identical with its material cause, and your pre-existing desert [being only the instrumental cause] cannot produce this identity.³

Moreover, these first principles, which are the causes of the world, are also indirectly means to Liberation;⁴ therefore, since individual souls are multitudinous and not identical,⁵ intellect, egoism, etc., have been created separately in the case of each individual.⁶ Intellect never wholly ceases from the first creation in an æon to the final destruction; but individual intellects are temporarily abolished during sound sleep, and this abolition is unending in Liberation.

But the creation of all things in succession from Intellect,

¹ The follower of the Nyāya recognises one genus *asvatwa* (the *εἶδος* of horse) in all individual horses,—so we recognise the features of intellect, egoism, etc., in all the different products which make up the world around and in us.

² *Karman.*

³ The Pandit explains sl. 13b (*tdddtmydd anthathā 'siddheḥ*) as *tdddtmyam vind vastuno 'sambhavdt* (i.e. the *anyathdsiddhi* of l. a is the well-known technical term, in l. b it is to be resolved into two words). The 'pre-existent desert' is an *instrumental*, not a *material*, cause; and its presence has nothing to do with the necessary relations between the material cause and its effect.

⁴ Intellect, egoism, etc. (since life is impossible without them), contribute to produce that knowledge of and faith in God which produce Liberation.

⁵ i.e. so far as their phenomenal (*vyavahārika*) nature is concerned.

⁶ I understand *prāṇindm* before *atddatmydt*.

as held by the atheistic Sāṅkhyas, is untenable, from the absence of any proof to uphold it,—this is declared in the next Aphorism.

[Creation] is not from the individual intellects because it is impossible. (88).

From whose intellect is the successive creation of gods, ṛishis, etc., declared in the Veda to have been produced? This creation is not possible;¹ therefore there must be a Supreme intelligent Lord.

Having created high and low he also creates the Vedas like a father. (89).

Having created all beings high and low, according to their respective merits and demerits, He creates the Vedas through His desire for their welfare. As a father, having begotten children, teaches them also by his words the unknown means of attaining good and avoiding evil, so does He too, this supreme Lord.

If you say 'Not so, from the mixed teaching,' we reply No, from the extreme smallness [of the part which you object to]. (90).

If you object, “But this Lord is not benevolent like a father, since his teachings relate to sacrifices which are mixed up with injurious acts productive of sin;”²—we answer, No, for, inasmuch as the [evil] fruit of these injurious accessory parts is so small in comparison with the bliss produced by the principal parts, the enjoiner of the former is not to be accounted therefrom other than benevolent.—“But should we not rather say, that, since the injurious act (which is only an ancillary portion) has no fruit of its own apart from the general result of the whole sacrifice, the general prohibition

¹ As I cannot translate the reading *sambhavdd bhūtasargo 'yam*, I adopt the reading of the Sanskrit Coll. MS. *na sambhavati sargo 'yam*.

² This alludes to the slaying of animals enjoined in so many of the ceremonial sacrifices.

[‘thou shalt not harm living things’] has no force in reference to such enjoined ancillary acts; otherwise there would be simultaneously one command to perform and another to abstain from performing, and consequently there would be an option left to the sacrificer; therefore the general prohibition only holds in those cases where there is no special injunction to suspend it, just as we see in the general injunction regarding the offering in the *Ahavaniya* fire.”¹ To this we reply,—we grant that injury to living beings produces an evil desert so far as it goes, and that all such injury is a cause of sin; here there is no dispute between us.

“But if this be so,” our opponent replies, “then,—as the meaning of an ‘injunction’ really is that it will produce a desired end unaccompanied by any predominant undesirable result,²—this general injunction, as it is accompanied by a ‘not,’ [‘thou shalt not harm living things’] warns us that this characteristic is absent from such actions, and thus all this injury to living beings [in sacrifices] produces sin and misery³

¹ This púrvapaksha expresses the doctrine of the Nyáya and Mímámsá schools, and shows how they meet the objection against the Veda drawn from the killing of animals enjoined in the sacrifices. They hold that an ancillary part of a rite has no fruit of its own apart from the general fruit of the whole,—it only exists for that whole; consequently it does not come within the scope of the general prohibition, as this only refers to independent acts.—The allusion to the *Ahavaniya* fire is to be explained as follows. It is said in the Taittiriya Bráhmaṇa (i. 10. 6), “whatever he offers in the *Ahavaniya* fire, therewith is the fire worshipped and pleased by him,” the *Ahavaniya* fire is therefore that in which the offerings of butter, etc., called *dhutis*, are generally offered. Now in the offering connected with the ceremony called *upanayana* (when a father takes his son to the teacher), it is said that three *dhutis* are to be offered; but these are not to be offered in the consecrated *Ahavaniya* fire but in un consecrated, as the boy, having as yet no learning, has as yet no right to the *Ahavaniya*, see Jaiminíya-nyáya-málá-vistara, vi. 8. 2. Here therefore the general rule is suspended by the special rule which is only an ancillary part of the *upanayana*.

² This is the view of the modern Nyáya, see Siddhánta Muktávalí, p. 135. (Cf. Kusumánjali, transl. p. 80.)

³ There is an important misprint in p. 65, l. 14; दुःखाघैतुता should be दुःखाघैतृता, which is the reading of the Sansk. Coll. and the Oxford MSS. The Sansk. Coll. MSS. read the whole line,

तथा सर्वात्महिंसाया च स्ता दुःखाघैतृता,

which I have adopted in the above translation.

[and consequently all such actions are to be scrupulously avoided].”

We grant all this to a certain extent; but the pain, which arises as an ancillary part of a sacrifice, is not ‘predominant,’ since it is inseparably connected¹ [as a preliminary] with that happiness of heaven, etc., which is the fruit of the sacrifice as a whole. Otherwise if we did not analyse this notion of ‘predominance’ [but allowed all kinds of pain to be *ipso facto* ‘predominant’], we should have to extend the deterring influence of pain too far, [and exclude all action of every kind, through a dread of some minor pain inseparably connected with it;] therefore this idea of ‘predominance,’ as applied to pain, is a special characteristic² [whose presence or absence can only be inferred in each case from the result]. Thus, for instance, in the case of death as an expiation for some heinous guilt or in that of suicide at the meeting of the rivers at Prayága, the pain of self-destruction is light compared with the benefit resulting from the act, [but not so in the case of a slight toothache or fever]. Hence Panchaśikha has said that this pain is ‘to be borne with patience,’ from its being so small; but it is not so to be borne where it assumes a real importance from being predominant.³

[We also find expiatory rites provided to meet this necessary killing of animals, for] there are general rules declared by the Veda, enjoining the performance of the Paryagni rite;⁴ while

¹ Just as the hungry man will still gladly eat, in spite of the trouble of obtaining, cooking, and lifting up his food to his mouth, which are inseparable adjuncts.

² *Jdtivisheṣa* seems here to mean much the same as our ‘differentia,’ i.e. it forms a class.

³ This refers to a sūtra of Panchaśikha (an ancient teacher of the Sāṅkhyā said to have been a disciple of Kapila’s pupil, Asuri), quoted in Vyāsa’s Comment. to the Yoga Sūtras, ii. 13, and in Vāchaspāti’s Tattwa-Kaumudi (Kár. 2), “the mixture with a very small pain is easy to be obviated [by expiations], and to be borne with patience, and it is not enough to destroy one’s merits. Why so? Because I have much other merit stored up, in which this little annoyance being thrown will make little diminution in heaven.”

⁴ “The priest takes a firebrand from the *Ahavaniya* fire and carries it on the right side thrice round the animal which is to be sacrificed.”—Haug, Ait. Brāhm. transl. ii. 5. This rite is to avert evil, see Taitt. Brāhm. ii. 1. 3.

Manu provides for the five slaughter-places in the householder's house.¹ Since then we have here no principle of universal applicability [but one strictly limited to the duly initiated Vedic householder and priest,] and since it will apply still less to one who is devoid of the due qualifications, to whom shall the player who presumes to slaughter animals fly for refuge?²

But since from their connexion with Śruti, these śruti-ordained rites produce desert [and consequent fruit,] then the question arises, does that desert [and fruit] belong to the performer or the enjoyer, or does it reside in the Supreme Lord?

Bádaráyana says³ that the fruit comes from Him, because we see it is so in ordinary life. (91).

We see in common life that the ordinary rewards and punishments of men's actions come from the king's being pleased or displeased; and the Saint Bádaráyana declares that they similarly come from Him, Brahman.

The fruit does not reside in the doer, because we see that, when the father performs the ordained rite on the birth of a son, it is the son [not the father] who receives the fruit [in the shape of ceremonial purity, health, etc.]. If you maintain that the enjoyment of the fruit resides in the enjoyer, we must still discuss where it really resides,—for yours will be only a tautological definition, since each term will depend on the other for its being intelligible.⁴ Therefore from the analogy of ordinary life, we conclude that it is from the Supreme Lord's being pleased or displeased, that a good or an evil result arrives to the

¹ Manu, iii. 68, 69. These five 'slaughter-places,' i.e. the fireplace, the grindstone, the broom, the mortar, and the waterjar, are only expiated by the five daily sacrifices.

² In the Vishṇu Pur. ii. 6. 21, it is said that "players, fishermen, poisoners, informers, etc., will go to hell,"—the player is therefore by his profession at once debarred from offering sacrifice. I follow the Sansk. Coll. MSS. and read नरः कं for नरकं.

³ Vedánta Sútras, iii. 2. 38.

⁴ i.e. if you are asked where the enjoyment resides, you answer 'in the enjoyer'; if you are asked who the enjoyer is, you answer 'he who possesses the enjoyment.' (I read in l. 15 *savyapekshāndat*.)

person who is its proper subject. Nor need we assume any intermediate link to account for the fact of the results thus gravitating to the proper subject [*i.e.* we need not bring in a new influence of *apúrva* or desert to explain it]; else we should have to bring in the same idea of *apúrva* in ordinary life, in the case of the service or offence done to the king [and the consequent reward or punishment]. Hence it is that we find it expressly stated in the *Śruti*¹ that human actions give pleasure to *Iśwara*.

“But they who follow out this ambrosial doctrine as I have declared it, full of faith and devoted to me, they my votaries are exceedingly dear to me.”

And although we thus ascribe to Him displeasure and pleasure, the Supreme Lord is not thereby brought within the sphere of phenomenal life, for He himself is all that exists, He is exempt from all pain, and He is likewise eternally free.

Dissolution arises from a regression, for so it is seen to be. (92).

Dissolution [as in the great periodical mundane destructions] is held to arise from a regression of ‘the special’ elements into ‘the general,’² since we see, by actual observation, that the special forms, as *e.g.*, jars, etc., are resolved into the general substance earth.

Here ends the first daily portion of the third chapter of the Commentary on the hundred Aphorisms of Śāṇḍilya composed by the most learned teacher Swapneśwara.

The second daily Portion.

The individual soul’s becoming one with Brahman is called Liberation; by accurately discussing this the nature of the one great object of Faith will also be made more clear. While investigating the question ‘how can one thing become another?’ the author of the Aphorisms declares the capability of the individual souls to become Bhagavat.

¹ *Bhagavad-gītā*, xii. 20.

² Cf. the beginning of the Comm. on Aph. 87, and my note on Aph. 48.

Its unity appears as diversity or unity, according to the influence or the destruction of the disposer, as is the case with the sun. (93).

It is said in the Chhāndogya Upanishad (iii. 14), “All this is verily Brahman,” and in the Katha (iv. 11), “There is here no variety whatever;” and so also in such passages of the Gītā as these (xiii. 32 and 2),

“As the one sun illumines all this world, so, O son of Bharata, the soul illumines all the body;”

“And know me also, O son of Bharata, to be the embodied soul in all bodies,”

the soul’s nature is expressly declared to be unity; therefore the idea of diversity which presents itself apparently to consciousness, really belongs to the internal organ as the disposer and is produced by it in the soul.¹ And so too says the Śruti, “It is seen in one way and likewise in many ways, as the moon in water;” and so again (in the Vishṇu Purāṇa, II. xvi. 22),

“As the one sky is apparently seen diversified as white, blue, etc., so Soul, which is in truth but one, is seen by those of confused vision as distinct in different persons.”

When by the highest form of faith, the internal organ, which is the soul’s disposer, is destroyed, this essential oneness comes out without any contradiction, just as is the case with the sun, whose nature is light, as soon as its reflecting disposes, as mirrors, etc., are destroyed.²

If you say ‘Souls are distinct,’—not so,—because as self-manifesting light they would have no connexion with the Supreme Soul.³ (94).

Some hold that “souls are several, entirely distinct from each other, each consisting of self-manifesting light; for otherwise

¹ In p. 65, last l. and p. 66, line 1, the Sansk. Coll. MS. has a much more intelligible reading than that given in the printed text उभयथा — अनुकृतः, which I have adopted. It is as follows,

अत एव यो नानात्प्रत्ययः स जीवोपाधिबुद्धेरात्मनि द्वृतः ।

² The individual soul is the reflection of Soul on the mirroring internal organ (*taijasa*).

³ The Sansk. Coll. MS. reads *prakāśūtmandm* for *prakāśānām*.

you could not say that such a soul was liberated and such a soul bound;" but this opinion must be rejected, for even if it might be consistently held by the atheistic Sánkhyas, it certainly cannot by the Theistic Sánkhyas [and much less by us Vedántins]. How so? Because, consisting as they do of self-manifesting light, there could be no such a relation between the Supreme Soul and them as seer and object seen, since they would not be illumined by him, just as lamps, as self-manifesting, are not illumined by the sun. And hence we should have to admit in Brahman an absence of omnipotence and omniscience, and the consequent capability of being himself knowable [as not himself infinite]. Nor yet¹ can we allow that souls are illumined [by Brahman],—because it would follow from this that they were themselves non-intelligent.² Nor can we allow that souls are illumined [and thus manifested] by the mutual evolution of their internal organs; because this manifestation is produced by the removal of the darkness [which veiled the otherwise self-revealing object],³ and not by the evolution

¹ The Sansk. Coll. MS. reads in p. 68, l. 16, ज च प्रकाशः; if we read च च we must suppose ज to be omitted (cf. note *suprd*, p. 67).

² There is a rule चक्षि परस्य प्रकाशं तज्ज्ञम्.

³ This passage is only cleared up by a comparison with the statement in p. 72, ll. 13, 14 (Calc. text), see *infrd*, p. 108. The author seems in both to diverge slightly from the usual Vedanta doctrine. He holds that by the connexion of the senses with an external object, the darkness of ignorance which previously concealed that object from the internal organ is removed; then that form of the internal organ called the understanding (*buddhi*), influenced by the quality of 'goodness,' becomes evolved so as to assume the form of that object, and is illumined by the light of Brahman; and by that light the object is thus rendered manifest. Thus the eye of a certain man comes in contact with a jar, and the ignorance which had concealed that jar from him is removed; his understanding next assumes the form of the jar, and is illumined by the light of Brahman, and the jar is made visible to that individual. (In the Vedántasára the understanding itself removes the ignorance by its evolution (*vrittī*), while here the connexion of the senses removes the ignorance or darkness, and the understanding is subsequently evolved and illumined.) In the supposed case where one individual soul makes another soul its object (as also in that where the soul makes Brahman its object), the former step alone is possible, as the object, being self-luminous, shows itself as soon as the intervening obstacles are removed. (Cf. Vedánta S. pp. 22, 23.) One of the Sansk. Coll. MSS. reads l. 17 *tamo 'bhībhūtyaivdntahkaranasattwavrityd*, which seems an attempt to bring the statement in harmony with the usual doctrine; but cf. p. 72 (Calc. text).

of the internal organ under the predominance of the quality of goodness [which causes it to cognise].

This manifestation [by the evolution of the understanding] is out of the question, as in this case it is wholly inapplicable [since the soul is essentially light, and will therefore show itself]. For we see also in the external world that, even though the veil between two lamps [caused by a curtain] is removed, one lamp cannot be illumined by the other [since both are self-luminous].

Thus we learn that in the case of the external and internal light [*i.e.* the lamp and the soul,—however different in other respects they may be from each other], there is found a common though non-essential quality,¹ [*i.e.* their incapability of being illumined by anything else]; and it is the presence of this common quality which enables us to apply the word 'light' [properly applicable only to the external object] to the soul in a metonymical sense based on likeness,² as in those words of the *Bṛihad Āraṇyaka Upanishad*, iv. 3. 9, "this soul becomes itself pure light."

Therefore the soul which is pure thought is proved to exist solely by the very fact of its illumining the world [and thus making it an object of cognition]; no external proof is needed. And again, the existence of soul is uncontestedly established by the fact that it is the receptacle of those attributes of the internal organ which are erroneously reflected on it, and that it is also the only site of all essential knowledge; while we can only apply the terms 'knowledge' and 'happiness' in a secondary and figurative sense to the functions of the understanding.

"What proof can there possibly be of the existence of

¹ An *avipṛddhika dharma* is one which does not arise from a thing's nature but from some external relation between it and something else,—it is nearly equal to our 'accidental.'

² Cf. *Sāhitya Darpana*, pp. 14, 15. A metonymical meaning (*lakṣhya*) is called *gaṇa* when it is based on likeness, as when we say 'that ass the man from the Punjab,' not meaning that the man is actually a quadruped, but that he resembles the ass in stupidity and obstinacy.

separate souls? That the primary principle, the 'understanding' (*buddhi*), exists separately [as associated with separate individual personalities] is certain enough; how otherwise could there be the determination of bondage or freedom in the case of souls which in themselves are eternally free?"¹

"Well then, let souls² be capable of being modified, and let knowledge, desire, etc., be their qualities, from the fact that we are conscious of such perceptions as 'I know,' 'I desire,' 'I am happy,' etc." The author refutes this opinion in the following aphorism.

Souls, however, are not capable of modifications, because it is the instrument which is modified. (95).

Souls are not capable of such modifications as knowledge, etc.; why? because knowledge, etc., are accounted for by the fact that the perception of pleasure, etc., belongs to the instrument [*i.e.* the mind], and consequently the souls are unmodified. Thus in the inference [already given in p. 3] "the perception of pleasure is through an instrument," we assume that the connexion³ between the perception and the instrument is that of identity;⁴ and again there is also the argument "pleasure, etc., are not modifications of soul, because they are perceived [as reflected] in soul, as paleness, etc., are perceived [as reflected] in soul."⁵ So too the mind perceives the idea of self, by being identical with its cause [egoism]; and consequently, as the mind itself is dissolved during sound sleep, we have in sound sleep no self-consciousness. Moreover, these apparent qualities of mind [*i.e.* joy, knowledge, etc.] are really what

¹ This answers the difficulty suggested *supra*.

² In p. 69, l. 6, I read with the Sansk. Coll. MS. *santu dīmāṇah* for *sattdīmāṇah*.

³ The Sansk. Coll. MS. and the Oxford MS. read in p. 69, l. 12, **०करणसंबन्धस्त**.

⁴ *i.e.* joy, knowledge, etc., really reside in and constitute the internal organ, but are only reflected in soul. In p. 72 (Calc. ed.) they are called *buddher vikdrāḥ*.

⁵ This refers to such expressions as "I am pale, etc.," where the quality which really belongs to the body is reflected on the soul and applied to it. Cf. *supra*, p. 3.

constitute mind, just as the so-called limitations of time¹ are really what constitute time itself. This short discussion will suffice for our purpose here.

He next proceeds to discuss how the soul becomes Brahman.

This is produced through the absolute abolition of the individual's understanding² by undeviating faith. (96).

It is said [in the Gítá (viii. 22)],

“He is that supreme spirit, O son of Prithá, who is to be attained by undeviating faith, in whom all beings reside and by whom all this world was spread out.” And so also [in the Nṛsiṁha-puráṇa], “Wherefore is not an effort made for liberation into the ancient spirit, who is to be attained only by faith?” Therefore Liberation is the attainment of the joy of Brahman, when the individual understanding is entirely abolished by the highest faith,—this is the true meaning. And therefore its definition is in fact declared to be the attainment of that joy of Brahman unaccompanied by the antecedent non-existence of the abolition of the individual understanding.³ (Here we consider the ‘understanding’ (*buddhi*) as the disguiser of the individual soul [and not really belonging to it], since we only accept the understanding as belonging to God⁴ [all creation being produced by his Máyá].)

If you rejoin, that “by this last view of yours the attainment

¹ The Nyāya holds that although time is in itself only one, it is called by the names moment, day, month, etc., past, present and future, through different limitations or accidental conditions (*upddhi*). Thus that time is called ‘past’ which is the counter-entity of a present ‘emergent non-existence,’ as the past day; that time is called ‘future’ which is the counter-entity of a present ‘antecedent non-existence,’ as the following day; that time is called ‘present’ which is at once the counter-entity of a past ‘antecedent non-existence’ and of a coming ‘emergent non-existence.’

² Sc. *buddhi*.—In Aph. 96 I read with Sansk. Coll. MS. *tadbuddhilayat* for *tadbuddhir buddhilayat*.

³ In p. 70, l. 4, I read with the Sansk. Coll. MS. *prdgabhadvadsahavritti*. If we read with the printed text *sahavritti*, I suppose it must mean that the soul *really* existed in Brahman, even before the understanding (*buddhi*) associated with it was abolished,—although of course it was not conscious of it through the delusion produced by that association.

⁴ I follow the Sansk. Coll. MS. in reading line 7 of p. 70 here, after *súchitam*. It is separated from its context as given in the printed text.

of the joy of Brahman would no longer be an end for man, as it is not really a future thing to be attained, but one already possessed and settled [the soul being even now identical with Brahman];”—we reply that it is still an object for man to pursue, as it also admits of being determined by a special relation to himself, just as a village may be [for although the village already exists and is not to be produced by our will, we can still produce by our efforts a direct relation between us and it as proprietors and property]. Otherwise [if you absolutely denied that what is thus determined by something else can be an object for man, even though from another point of view it is not fixed,] it would follow that even happiness itself could not be an object for man. For we cognise it as the thing ‘happiness’ (*sukha*) determined by the general idea of happiness (*sukhatwa*) which inheres in it, and this general idea [like all *jatis*] is eternal and therefore fixed; and therefore our wishes and volitions would have no power to pursue it, as these [unlike the power of cognition] cannot separate the determined from the determinant.¹ Therefore we maintain that wish and volition, under the colour of that part of the object which is unfixed, pursue also that which is fixed, both being to them inseparably united.² If you say that the knowledge that the object is not to be attained by our volition will always act as a restraint,—we reply that there is no incongruity in supposing that a violent passion may lead irresistibly to action by overshadowing the idea that the desired end is

¹ The Hindus hold that on the contact of the organ of sense with an object, as *e.g.* a jar, there arises the idea of a jar and also the idea of the nature, *i.e.* *eldos*, of jar (both being equally objects of perception) but the two ideas are distinct,—this is *nirvikalpaka*. Subsequently the mind combines them into one idea, ‘a jar possessing the species or nature of jar,’ and this is *savikalpaka*. We are however not conscious of the first step,—it is only recognised as necessary from an analysis of the subsequent compound idea. Swapneswara maintains that ‘wish’ and ‘volition’ have not this double mode of exercise which the power of cognition has; they can only act as *sa-vikalpaka* and seize the desired object together with its species, *i.e.* they cannot separate the non-eternal individual pleasure from the eternal and fixed species or general idea residing in it.

² In p. 70, l. 10, read with the Oxford and Sanskrit Coll. MSS. सिद्धेऽपीहात्ती.

not wholly attainable by our volition,—just as in the parallel case of the hawk-sacrifice,¹ where anger overshadows the knowledge in the sacrificer's mind that it will be accompanied by a predominant undesirable result² [*i.e.* hell].

Moreover it is said in an *Āgama*, “Joy is the essential character of Brahman, and that becomes present in liberation,” and this very text proves that the attaining of such a state is an object to be striven for.

“But even if this supreme faith be established,—just as the pre-existing merit and demerit which produce the necessity of living in the present life can only be abolished by experiencing these effects, so too the other forms of merit and demerit can be similarly cancelled only by experience; and hence there can be no such thing as final liberation after all.” To this objection he replies,

So long as life lasts in the one case; but the others will be cancelled from the absence of any place for them to abide in. (97).

When this devotion to the supreme soul is produced, the words of the Chhāndogya Upanishad come true,³ (vi. 14),

“So long it [bodily existence] remains to him, until he shall be liberated [from merit or demerit]; then he shall attain to the end.”

And so too in the Vishṇu Purāṇa (I. ii. 20),

“What has he to do with merit, wealth or desire? Liberation is placed in his grasp, who has firm faith in thee, the root of all worlds.”

By ‘life’ is meant the merit which operates to produce life in this present birth; this, so long as it lasts, hinders liberation even though the highest faith exists,—so long the devotee only attains *jīvan-mukti*.⁴ But since, when the merit which produces

¹ “Let him who desires to kill his enemy by incantation offer the hawk-sacrifice.”—*Śaḍvīṁśa* Br. iii. 8.

² Cf. *Kusumāñjali*, v. 13.

³ Compare the similar argument in S'ankara's Commentary on this passage of the Upanishad.

⁴ “The third kind of liberation is effectual in lifetime (*jīvan-mukti*) and enables the possessor of it to perform supernatural actions; as evocation of shades of progeni-

life is cancelled, the understanding also entirely ceases, the 'other' merits and demerits will also be 'cancelled,' *i.e.* will not produce experience,¹ from the absence of any place for this to abide in.² Hence it does not follow, as you supposed, that there can be no such thing as final liberation,—since even the understanding itself acts negatively as one of its causes, by the very fact that it can be so changed [*i.e.* can be cancelled, and therefore cease to hinder the desired issue]. Nor need we suppose that these other merits and demerits will in this view cease altogether to be causes; because a cause does not altogether cease to be a cause, because its necessary concurrent is not present.³

[An objector might however say that "merit and demerit (which constitute fate or *adrishta*) might be thus cancelled, if they resided in the intellect of the person to whom they belong; but you hold that they reside in the intellect of the Supreme Lord, for you declared in your Commentary on the 91st Aphorism that our rewards and punishments came from Brahman's being pleased or displeased; and therefore, as residing in Him, they cannot be thus cancelled." We reply,] This *adrishta* which resides in the mind of the Supreme Lord in the form of his pleasure or displeasure can be cancelled by the effect of time or by the occurrence of a mundane catastrophe, just as the effects of the several parts of a sacrifice, which are being accumulated towards the aggregated total, may be cancelled by the failure of one part, and thus fail to produce the general effect.⁴ The transference of

tors, etc., translation of himself into other bodies called into existence by the mere force of his will, etc." — Colebrooke, Essays, vol. i. p. 399.

¹ In p. 71, line 4, read with the Sanskrit Coll. MS. भोगास्पदस्याभावाद्बानि-
भोगाभाव एवेति. The printed text seems to me meaningless.

² *Buddhi* being the site of all phenomenal consciousness.

³ *i.e.* the gunpowder still retains its power of causing an explosion, though without the concurrence of a spark it will not actually exercise it.

⁴ The new-moon and full-moon sacrifices consist of six parts, as the offering to Agni, etc.; each of these parts produces its own partial *adrishta*; but the general *adrishta* is only produced by the united effect of all. If a sacrificer had completed five of these partial offerings and died before the completion of the sixth, the general effect would be lost.

all the result of our actions to the Supreme Being [which our theory so earnestly inculcates] directly abolishes the tendency of these 'hindering' actions to produce bondage. The fire of knowledge only destroys the influence of our actions *indirectly* [by leading to faith; but not *directly*, as Śankara's followers would inculcate].

*Their mundane existence arises from want of faith, not from ignorance, since this is not established to be a cause.*¹ (98).

"Is the mundane existence of the individual soul considered to be caused by ignorance, or is it caused by want of faith?" The Aphorism proceeds to answer this question.—A temporary heaven,—liberation while still alive,—and absolute liberation,—these are the three paths; liberation while still alive implies the possession of the highest faith; but the want thereof involves a mundane course from birth to birth. This mundane existence arises from the absence of the desire of faith; when faith is produced, it ceases; and thus has it been said by the great sages;

"So long are there pain and this desire, so long infatuation and sorrow, while the soul does not fly for refuge to thee, the deliverer from all sin" (Vishṇu Purāṇa, I. ix. 72).²

The creation is caused by ignorance of the truth; by knowledge we hold that creation is abolished; when the causes vanish which produce the snake and the rope, these effects likewise cease to exist. The succession of births, the dreadful scourgings of Yama's attendants, the various sufferings, and the sight of the Son of the Sun (Yama),—these are the mirage of the wave of the creature's egoism and personality;—the effect of turning away from the lotus of Krishṇa's feet.

They have three eyes, like Rudra, divided as revealed speech, a sign, and sense-perception. (99).

'They,' i.e. embodied souls, have 'three eyes,' i.e. three means

¹ The Sansk. Coll. MS. reads *abhakteḥ* and *kdraṇatwadśiddheḥ*, but both are rather glosses than the true reading.

² For तु सा the Bombay edition of the Vishṇu P. reads तथा.

or 'proofs' for attaining certain knowledge of things. Although they do not differ as to being certain, they are three as being three different instruments. Thus 'speech' [i.e. Revelation] produces verbal certainty, being in the form of certain words and their meanings which are congruous and understood. Revelation is here mentioned first [and not, as is usual, sense-perception,] in order to declare its pre-eminent efficiency as a means for producing supernatural faith. So again the knowledge of 'a sign' [or middle term] which abides in the minor term and is invariably accompanied by a known major term, is the cause of inferential certainty; and in our school we should not dispute the definition, if [instead of the words 'the knowledge of a sign which abides in the minor term, etc.,'] it ran 'the sign when recognised as abiding, etc.,' for we hold that an effect always exists in its cause.¹ Again, the senses when in contact with their objects are the causes of certain perceptive knowledge; and these are six, the organs of smell, taste, sight, touch, hearing, and the mind [or the perceptive power]; and these, by their connexion with their objects, having overpowered the darkness of ignorance which had enveloped the internal organ,² produce an evolution of it as influenced by the quality of goodness, so that it forthwith assumes the form of the object as illumined by the light of the Brahma-soul. Hence it is said in the *Gítá* (xiv. 11),

"Light arises in this body through all its avenues."

But when we say that joy, sorrow, etc., are also perceived [as well as external objects], and speak of them as modifications of the understanding³ which is associated with the individual soul,—it must be remembered that these

¹ If we said that 'a sign, when recognised as abiding in the minor term, etc., is the cause of an inference,' it might be objected that in this case no inference could be drawn if the sign were past or future at the time of inferring (see *Bhdshaparichchheda*, sl. 66). He replies that in his view (as in that of the Sánkhyas) an effect is always existing in its cause, and therefore the sign will still be equally present, though latent.

² Compare with this my note, *suprd*, p. 100.

³ *Buddhi*.

are made manifest by the soul's own immediate light; and we have no need to assume the process of an evolution of the quality of goodness in the understanding to account for their being perceived,—since it would be uselessly cumbrous. These in truth are to be illumined by the witness Soul directly. There are therefore only three proofs, revealed speech, inference, and sense-perception, like the three organs of sight in Rudra, neither more nor less,—and like them they imply an identity with the moon, the sun, and fire.¹ The supposed proof called Comparison is only useful for comprehending the direct meaning of a word; and this is effected by the mind with the assistance of the 'analogous'² form of inference, starting from the recognised fact that a well-known word is applied to the same object to which the unknown word is applied [as in the stock instance that 'a *bos gavæus* means an animal like a cow,']³ just as we determine by analogy the metaphorical meanings of the words and phrases of poetry.⁴ 'Comparison' is therefore included in the three above-mentioned proofs and is not required as a separate one. We do not extend this discussion on the different proofs any further here, as it has been fully discussed by us in the 'Touchstone of the first principles of the Nyāya,' and in the 'Touchstone of the first principles of the Vedānta.'⁵

¹ S'iva's right eye is the sun, his left is the moon, and his third eye in the centre of his forehead is fire. I suppose that the sun properly stands for revelation as being the brightest, the moon for inference (from its connexion with *paksha* as 'the lunar fortnight' and 'the minor term,') and the five fires for the five senses. In the text, however, the moon is put first in the compound (according to the rule *abhyarhitam cha*) as being the monarch of the stars, planets, and brāhmans, see *Vishṇu Pur.* I. xxii.

² For the *śāmdnyato drishṭa* form of inference see *Nyāya Sūtras*, i. 5,—it is where the inference is drawn from generic qualities, the specific ones being unnoticed, as 'it is a substance because it has the nature of earth.' The 'sign' is not here the cause or the effect, as in the *pūrvavat* or *seshavat* form.

³ This is contrary to the *Nyāya* as well as the *Vedānta*, both of which accept Comparison (*upamāna*) as a proof. Cf. my notes to the *Kusumāñjali*, translation, iii. sections 10–12.

⁴ Or this might mean, "just as we determine the meaning of the word 'section as applied to poetry.'"

⁵ I know nothing of these two works; neither is mentioned in Dr. Hall's *Bibliographical Index*.

The 'intellect'¹ [or 'understanding'] associated with the individual soul is the same as the 'mind';² this faculty possesses the power of contraction and expansion; and in this way we account for the simultaneousness and non-simultaneousness of perceptions.³

Since the intellects thus associated with the individual souls sprang from the egoism of Iśwara [or Brahmá], the idea of 'I' is grasped directly [without any action of the perceptive faculty or any evolution of the intellect itself⁴] as residing in the intellect, just like pain, pleasure, etc.⁵

Again, since the subtil elements, the gross elements, the organs of sensation and action, etc., were produced by the intellect of Iśwara, all this [external world] is to be known by Iśwara's intellect,⁶—it can therefore be grasped by the soul and by its associated senses.⁷

¹ Here follows a digression on 'perception.'

² The Sánkhya considers 'intellect,' 'egoism,' and 'mind' as quite distinct from each other; the Vedánta holds that the internal organ has a fourfold division from its different modifications. Thus understanding or intellect (*buddhi*) is that modification of the internal organ which consists in assurance; mind (*manas*), that which consists in resolution or irresolution; thought (*chitta*), that which consists in investigation; and egoism (*ahamkára*), that which consists in self-consciousness. See *Vedanta-sára*, p. 8.

³ According to the Sánkhya two or more perceptions may be simultaneous, as the smelling, seeing and touching of a flower,—according to the Nyáya they are successive, as the mind, being *atomic*, can only receive one sensation at a time,—the apparent simultaneousness is only caused by very rapid succession, like the apparent circle of light caused by a rapidly whirled torch. Our author maintains that the mind, which he here identifies with the intellect (*buddhi*), is not atomic but susceptible of expansion and of contraction, and when it is thus expanded it can receive several sensations at the same time, when contracted it can only receive one.

⁴ Cf. *suprd*, p. 100 and p. 109.

⁵ The Sánkhya and Vedánta hold that pain, pleasure, etc., are qualities which reside in the intellect but are reflected upon soul, and so wrongly attributed to it; the Nyáya of course calls them qualities of soul.

⁶ The pandit quotes a *niyama* or principle, यदस्य बुद्धा क्रियते तत् तस्य बुद्धि-वद्यं भवत्येव.

⁷ This passage is very obscure. I can only suppose that it means that our intellects having sprung from Iśwara's egoism, must be capable of being connected with the external world which was produced by his intellect (see p. 91). The process by which it is known is that before described; the senses remove the darkness, and our intellect, being evolved so as to assume the shape of the object, is then illumined by the soul's light. (The subtil elements are only perceptible to yogins.)

The five gross elements, the five subtil elements, the eleven organs [of sense and action], egoism, intellect, Nature, the soul and the Supreme Lord—these form the aggregate of the twenty-six first principles.

Manifestation¹ and disappearance are changes [of the existing], from the connexion with the result of the action expressed by the verb. (100).

The author proceeds to discuss a mundane creation and destruction, as being collaterally related to the subject. Now creation is defined as a 'manifestation,' *i.e.* the competency of an already existing thing to produce its effects; while 'disappearance' is its incompetency to produce them; thus too, increase, decrease, etc., will similarly be only changes of the already existing. How so? Because in such phrases as 'he makes a pot,' 'he destroys a pot,' etc., we have a relation specified between the object and the result implied by the meaning of the root; and this relation can only take place in that which is, not in that which is not, as has been said in the Gítá (ii. 16),

"Existence cannot belong to that which is not, nor non-existence to that which is."

So too by such phrases as 'it exists,' 'it is destroyed,' etc., we similarly understand that the subject is the site of the action implied by the root; but this power to be a site can only belong to that which is.

Now 'manifestation' [or creation] means the being connected with the initial moment [from which the subsequent series of events dates], or, as it may be more accurately defined, it is the being a counter-entity to destruction;—since our former definition was not strictly correct, as it is impossible to point out a really initial moment [as the sequence of creations and aeons is eternal]. But you have no right to say that, as every manifestation must have had its manifestation, we must

¹ For अविस्तरो भावा read with all the MSS. आविस्तरोभावा.

plead guilty to the faults of an '*ad infinitum* regression' or 'cumbrousness'; for the union of all the pot's antecedents (as the clay, the wheel, etc.) is really the manifestation of the pot's manifestation; and if you hesitate to grant our definition, your objections will apply with equal force to your own hypothesis of 'production,' since here too you will have to concede a similar unending succession of previous productions.¹

And thus we may define the 'antecedent non-existence' of a pot as the succession of continued previous manifestations and disappearances, while 'destruction' [or 'emergent non-existence'] will be its 'disappearance'; and this destruction will be sometimes absolute, as in the case of the deceased Devadatta's body or of the intellects of those souls which have attained

¹ I give a translation of my pandit friend's clear note on this hard passage.

'An opponent might thus argue: "But if you accept the idea of 'manifestation' and reject that of 'production,' is your 'manifestation' itself continuous or occasional? If it is continuous, why should it not be eternal? If it is occasional, then the manifestation of this said manifestation will be either continuous or occasional. But if it is continuous, you will again have to concede that it is eternal; or if it is occasional, you will have again to allow a manifestation of this occasional manifestation, and so on. Thus you will be involved in the fault of an '*ad infinitum* regression.' Or on the other hand, if, in order to avoid this fault, you allow that the second or third manifestation was produced, not manifested, you will be involved in the fault of 'cumbrousness,' because if the idea of production is to be conceded at all, it might as well be allowed at the very first step."

'We however reply:

"We grant that if we accepted the idea that a pot's manifestation was itself manifested, and then went on to concede a further manifestation of this second manifestation, we should be involved in one of the two faults you allege; but we do not concede this. We hold indeed that the pot is manifested, not produced; but we do not allow a second separate manifestation of this manifestation,—we maintain that this manifestation of the manifestation is only another expression for the sum total of the causes which are said, in your phraseology, to produce the effect, the pot; as wherever this sum total is found, there the manifestation takes place. This explanation removes all fear of an '*ad infinitum* regression,' as there is no continued succession of supposed manifestations.

"Nor, again, is your own hypothesis of production a whit more free from the same charge. For we may in turn ask you whether this 'production' of yours is continuous or occasional. If it is continuous, then why is it not eternal? if it is occasional, we ask whether there is a production of this production or not? and so on, thus involving either an *ad infinitum* regression, or the fault of 'cumbrousness.' And you will similarly have to assume, as we did, that the production of the first production is not something separate but is only another expression for the sum total of the causes, as in our case."

liberation. But the so-called 'mutual non-existence' and 'absolute non-existence' are not really distinct forms of non-existence, since the former is only the possessing mutually exclusive properties, and the other is only the same as the thing's site [*i.e.* the absence of the pot really means only the spot of ground where it should have been but is not]. Otherwise, we should have to accept another absence in the first absence and so on *ad infinitum*.¹

But in a 'mundane destruction' (*pralaya*) we have only the absence of any developments other than that particular one called a mundane destruction. But there is no difficulty in this hypothesis with regard to the arising of subsequent creations, since the latent influences produced by past acts [which are to germinate into future merit and demerit, and determine subsequent births] remain permanent in a very subtil form and are not destroyed.

Thus closes our threefold investigation into the doctrine of Faith.

May Kṛiṣṇa's brightness, set off by the Kaustubha gem, abide in your hearts, as he was seen clothed in yellow garments, himself dark blue like a cloud, with his long eyes like a lotus petal, holding the pipe, and adorned with the dust of the cows.²

¹ My pāṇḍit friend thus explains this passage: "Mutual non-existence is not something distinct, but only the possession of mutually exclusive properties. Thus 'a pot is not cloth,' 'cloth is not a pot,' we have here an example of mutual non-existence. Now the pot has those qualities constituting pot-hood (*ghaṭatwa*) which are contrary to those which exist in cloth, and similarly cloth has those qualities constituting cloth-hood (*paṭatwa*) which are contrary to those which exist in a pot.—So too 'absolute non-existence' [as in the phrase 'a pot is not there'] is not something distinct, but is really the same as the *ground* where the pot is not, *i.e.* the absence of the pot is recognised in the ground [this is the Mīmāṃsā doctrine, see Siddhāntamuktavali, p. 9]. This has been accepted in order to avoid the necessity of allowing an infinite succession of absences. For as we must allow that there is no pot in the absence of a pot, we must perforce concede that there is the pot's absence in this aforesaid absence; and if this second absence be something existing by itself, a third absence of the pot will similarly have to be conceded as existing in it, and so on *ad infinitum*. Hence we maintain that the absence of a pot is not something existing by itself, but simply the spot of ground where we expected to find it and it was not there."

² In l. 3 the MSS. have *parimanditam*.

There was in the bracelet of Bengal (*Gauda*), sprung from a renowned world-jewel,¹ a leader of the wise, named Viśáradá, who held the post of monarch over all the rulers of the earth; from him sprang Jaleśwara, chief of the learned, and general of kings; by Swapneśa his offspring, was this investigation into the doctrine of Faith composed.

Here ends the second daily portion of the third chapter of the Commentary on the Hundred Aphorisms of Śāṇḍilya, composed by the most learned Swapneśwara, and with it ends the chapter and the book.

¹ Cf. the lines,

In earth's dark circlet once the precious gem
Of living light, O fall'n Jerusalem.

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